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A Looking-

A Looking-Glass for *George Fox* the Quaker, &c.

CHAP. I.

GEorge *Fox*, I saw a Pamphlet of yours, Entituled, *Something in Answer to* Lodowick Muggletons *Book, which he calls* The Quakers Neck broken.

You said well in that you said, something in Answer to that Book of the *Quakers Neck broken*, for it is a very little something indeed; it is so little a something, that wise men will hardly discern any thing in it as a direct Answer: but how comes it to pass that you make no mention of your own damnation in your Answer; you know *John Reeve* and my self gave you the Sentence of Damnation a matter of fourteen years ago; when we were prisoners in *Old Bridewel*, there was you, *Edward Borroughs*, and *Francis Howgel*, you three were counted the Chief Speakers of the Quakers at that time, and you three were the first Speakers of the Quakers that were damn'd by us the Witnesses of the Spirit, but since that there hath fallen a many more of your brethren under this Sentence; but you have been *Fox*-like, as is your name, so is your nature, you have lain still, and kept your damnation to your self from the knowledge of others, because you would not be upon publick Record as a damn'd Devil, and yet a Speaker of the Quakers.

Also you read of your name in that Book, you say you have answered something, but you take no notice of your self, but take other folks parts; and if your brethren *William Smith*, *Samuel Hooton*, *Edward Bourn*, *Richard Farnsworth*, had not written to me, there would have been no occasion for the *Fox* to come out of his hole, and now the *Fox* is come out, he will be catcht and made manifest to Generations to come, who pretended to be a means of salvation to others, and yet he himself a cast-away, a reprobate, a son of the Devil, one that shall be recorded amongst the damned Crew to the worlds end, and I am sure your Damnation is

written in the Tables of Heaven, even as the Law of *Moſes* was written in the Tables of Stone, that is, theſe men were written the ſeed of the Serpent in Heaven in the Reprobate Angel his nature, before he deceived *Evah*; for you Speakers of the Quakers doth act forth the Serpent Angel his nature, thinking your ſelves wiſer than God, as he did; he thought if he had been God, he could have made all thoſe glorious Creatures above the ſtars of nothing; even ſo be you Quakers here in mortality, you teach your diſciples to believe that God made this vaſt Earth and Waters of nothing, witneſs that *Thomas Taylor* Speaker of the Quakers, in his Letters to me, which I have given Anſwer to, and joyn'd it to the Book called *The Quakers Neck broken*; and you *Fox* and others of your Speakers doth the ſame, for you ſay you were in Chriſt before the world was, here you are quite miſtaken, for you were in the Reprobate Angel his ſeed and nature, who is called a *Serpent*, and in this Serpent Angel you and others were in before the world was, and ſo you and others were recorded in the Table of Heaven for the Reprobate ſeed, and to be damned to eternity.

And as I know from whence you came, even from the Serpent aforeſaid, and that you were in him before the world was, ſo likewiſe you ſhall be recorded for damned devils here while the world is, as long as time doth laſt, therefore I ſhall ſet you down as followeth, you being one of the grand Devils, you ſhall be firſt:

George Fox, *Edward Borroughs*, *Francis Howgel*, *Edward Bourn*, *William Smith*, *Samuel Hooton*, *Richard Farnſworth*, *Thomas Taylor*, *John Parrat*, *Richard Whitpane*, *John Harwood*, *Richard Huborthorn*, *Fox* the younger, and that great lubbardly fellow ſpoken of in *The Quakers Neck broken*, theſe were generally all, or moſt of them Speakers of the Quakers, and exerciſed the Miniſterial preaching without a Commiſſion from God, and not onely ſo, but they have been the greateſt fighters againſt a perſonal God in Heaven above the ſtars of any, and have ſinned againſt the Holy Spirit that ſent us, and ſo have procured the Sentence of eternal Damnation upon them, and this Record is true, and it ſhall be recorded in the hearts of the Saints to the worlds end.

Now I ſhall give you an Anſwer to what is needful in *George Fox* his Book, if there be any thing in it that is not ſufficiently Anſwered already in *The Quakers Neck broken*, I am willing to do it

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for the ſakes of ſome that deſire it, becauſe I hear the Quakers are very brag of this Book *George Fox* hath writ againſt me, ſo they were when *Richard Farnſworth* printed his Rage and Malice againſt me, but did he proſper afterwards when I had printed an Anſwer to it? For that printed Pamphlet was the occaſion of *The Quakers Neck broken* being printed; and doth *George Fox* think to proſper now he hath manifeſted himſelf what he is? and his great wiſdom which ſome thought he had, will be found but meer fooliſhneſs.

But to the matter in hand. The firſt Accuſation that I am accuſed with, is as followeth, *That I ſay in* The Quakers Neck broken, *that the Quakers will not beſtow a penny in any Writings but their own, let it coſt them never ſo much pains the writing, and charge in printing.*

This *George Fox* ſaith is a lye, known to the Printers and Stationers, and Book-ſellers at *London*: and *George Fox* hath called me a Lier ſeven times for this one lye, as he calls it, yet I ſhall make it appear I told no lye in thoſe words, to ſay the Quakers will not beſtow a penny in any Writings but their own, let them coſt ever ſo much pains the writing, and charge the printing.

CHAP. II.

Lodowick Muggleton's Anſwer.

FIrſt, I would have the Reader to minde the ignorance and fooliſhneſs of this *George Fox*, he undertakes to anſwer ſome things in my Book called *The Quakers Neck broken*, and the firſt thing he begins to anſwer is the laſt thing in my Book, for it is the laſt page of my Book, and it is a point of the leaſt concernment to a mans eternal happineſs of any in that Book, but *George Fox* hath made it of the greateſt concernment of all the reſt; therefore he begins with that firſt, and ſets it in the Fore-front of his Pamphlet, to ſhew his Maſter-piece; for he hath ſet the Cart before the horſe, for he begins at the latter end of the Book and ſo goes backwards towards the beginning, and charges me with a lying ſpirit ſeven times in this one thing, as if this was the moſt hainous ſin of all other ſins, that to ſay the Quakers would not beſtow a penny upon any Writings but their own, this is counted a ſeven-fold worſe

ſin, than any other ſin whatſoever: Let the Reader but minde theſe things aforeſaid, and what I ſhall ſay in anſwer to *George Fox* his printed Pamphlet.

Firſt, *George Fox* hath gone on like an unwiſe, ſimple, fooliſh man, no ways in order, but confuſed, to begin at the latter end of a Book, and end at the beginning, and catch a bit here, and ſnap at a bit in another place, and wrong the words, and write ſome part of a ſentence that ſerves his turn, and leaves the other part out that would make againſt him, or clear the matter, this he leaves out. Now I do commend *William Smith* and *Richard Farnſworth*, though they are damned Devils, yet they went orderly to work, they named my words right as they were ſet down, and they rayled againſt me in order, and ſo went on from point to point in order: but you *George Fox*, your Anſwer is confuſed, for the aforeſaid Quakers had a great deal more wiſdom in their Writings againſt me than you have. Becauſe I ſpeak of order, you Quakers may think I mean good order, and ſo the aforeſaid men were good men, [no] but they went in the method and order of Reaſon the Devil; in the wiſdom of Reaſon did they write to me, and I was well pleaſed with it, becauſe I knew well enough how to anſwer Reaſon the Devil in his beſt and orderlieſt wiſdom he hath, as is now extant in *The Quakers Neck broken*; but you, if you have not attained that wiſdom of Reaſon the aforeſaid Quakers your brethren have attained, for you that are the old Fox is become more ignorant and fooliſh in ſpiritual matters than the aforeſaid that are younger.

And as for that ſaying of mine, that you make the greateſt ſin of all, in that I belye the Quakers, to ſay they will not beſtow a penny in any Writings but their own, that ſaying of mine is very true; for my meaning was, the Quakers would not beſtow a penny upon any of my Writings, though they coſt never ſo much labor the writing, and charge the printing; and ſo the following words doth clear my meaning; but *George Fox* hath catcht at that word of mine [*of any other Writings but their own*] here was a word out of joynt, and that the Fox was glad of; for if I had made a diſtinction between my Writings and others, as my meaning was, and as my words following did imply, then the Fox would have had no hole to have crept out at, nor to have called me a Liar

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ſeven times for one: but as for the Quakers not beſtowing a penny upon any Writings, though they coſt ever ſo much pains the writing, and coſt the printing, that is very true; for I do not know any Quaker, that is an abſolute Quaker, that ever did buy any: Alſo it is credibly reported to me by ſome that have been Quakers, but fallen from them, that ſeveral of the Quakers have given a charge to others of their acquaintance that had a minde to buy, to ſee what was in them, the rumour was ſo great; but the Quakers charged thoſe that had a minde to buy, not to buy any, not to beſtow a penny on them, except it were to burn them, ſaying that if they had any of my Writings they would burn them, and theſe were Qakers that ſaid this; ſo that this proves my ſayings to be true, both by experience and witneſs. But *George Fox* hath got the Printers, and Stationers, and Book-ſellers in *London* to prove me a Liar, as if the Quakers had been great Cuſtomers to the Book-ſellers: I ſuppoſe *Jacob Behmont*'s Books were the chief Books that the Quakers bought, for there is the Principle or Foundation of their Religion; for they cannot go beyond that, but there they build, this I know by *William Smiths* Lettters to me: And you *George Fox* are far below *William Smith* in the knowledge of *Jacob Behmonts* Writings; and as for what Books elſe that you Quakers have beſtowed money upon ſince you were Quakers, I think the Stationers will neither juſtifie, neither can you ſhew none of any value: but it is not much matter whether you did or did not, I am ſure that ſaying of mine is true, that you will not beſtow a penny upon my Writings, though they coſt much pains the writing, and much charge the printing: this you *Fox* doth not deny, ſo that part of my words are true by your own acknowledgement, ſo that it is but half a Lie that you charge me with, in caſe the words be taken in your ſenſe, yet you charge this half Lie to be ſeven Lies. So much for that.

2. *L. Muggleton* ſaith, *It is a vain thing to talk of any Heavenly Secrets to Quakers, for they will not beſtow a penny of them.*

George Fox calls this a Lie alſo, and ſaith, Heavenly Secrets are eſteemed of by them, ſcornfully called *Quakers*, and ſaith that *Muggletons* Heavenly Secrets are money worth, and may be bought with a price, and complains againſt me, becauſe ſome of the Believers of this Commiſſion would not lend *George Fox* a Book of

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ten ſhillings price, to peruſe, to rayl againſt, and ſaith the Quakers, as I call them, are free with their Books to give them to any one to read: but ſaith, *It is a hard thing to get any of my Books*; and ſaith, *that I would not let them be brought forth unto light, leſt my Deeds, Curſes, and Lies*, as he calls them, *ſhould be made manifeſt*; *for the Quakers*, ſaith he, *in the divine light, power, and ſpirit of Chriſt Jeſus do comprehend thy ſpirit and ſcoffs, at the divine light of Chriſt Jeſus within.*

CHAP. III.

Anſwer. THis I do know, it is a vain thing to talk of any Heavenly Secrets to Quakers, neither do the Quakers eſteem of Heavenly Secrets at all, but doth altogether deſpiſe and hate them; for what need the Quakers and I conteſt ſo one againſt the other? or why ſhould I have curſed ſo many quakers as I have? If the Quakers had eſteemed Heavenly Secrets, then ſhould we the Witneſſes of the Spirit never have been ſo contrary to them, as now we are; for the Quakers have deſpiſed Heavenly Secrets more than any other Sect whatſoever. Is not this a Heavenly Secret to declare what the true God is in his Form and Nature; Alſo this is a Heavenly Secret to ſhew what the Right Devil is in his Form and Nature. It is a Heavenly Secret to know the place of Hell, and the manner of Torment. It is a Heavenly Seeret to know the Reſidence of Heaven, and the Aſſurance to poſſeſs the Joys thereof to eternity. It is a Heavenly Secret to know really that the Soul or Life of Chriſt did dye, and that a mans own ſoul or ſpirit muſt, and doth dye. It is alſo a Heavenly Secret to know the perſons and nature of Angels. Theſe all are great Heavenly Secrets, with many more Heavenly Secrets declared in our Writings, which dependeth upon theſe aforeſaid; but the Quakers deſpiſeth every one of theſe Heavenly Secrets; ſo that you quakers cannot eſteem of any Heavenly Secrets; ſo that I know it is a vain thing to talk of Heavenly Secrets to quakers. For I will appeal to the greateſt enemies I have of another Opinion that differs from the Quakers, that if all their Writings which they have all writ ever ſince they were quakers, if they were brought together, there is not one Heavenly Secret in them all; nay, if it were poſſible, that all the

Quakers ſpeakings were bound in a bundle together, I know there would not be one Heavenly Secret, or true Principle to be found amongſt them all: they are worſe as to that than *Sodom* was, for there was one righteous perſon found in thoſe two Cities, and but one, even righteous *Lot*; but let our Writings and Speakings be put in a balance, and yours in another, and let mine enemies judge, though I know people will be more angry at my Heavenly Secrets I have written, than they will of thoſe Heavenly Secrets you Quakers eſteem of; for thoſe Heavenly Secrets the Quakers do eſteem of, they are ſo groundleſs, that a man can diſcern no heavenlineſs in them at all. And as for thoſe Books my diſciples, as you call them, would not lend you, I will give the Fox a reaſon for it. The reaſon is, I did deſire thoſe that had thoſe Books, who believed the matter contained in them, I would not have them lend them to Quakers; for one *Thomas Barnet* formerly a Quaker, but afterwards believed theſe Writings, and he bought one bound together, and he out of love to *Thomas Taylor* Quaker, this ſaid *Thomas Barnet* did lend him his Book, thinking he might receive it as he did; but this *Thomas Taylor* deſpiſed it, and not onely ſo, but did abuſe the Book very baſely by writing upon the Margent, which thing procured *Thomas Taylors* Curſe; ſo others of our friends have lent Books to Prieſts, and they have abuſed them in like manner, ſo that I was not willing that friends ſhould lend Books to Quakers or others, onely *The Quakers Neck broken* I was alwayes free they ſhould be lent to Quakers or others: but it was a Book all bound together, where the Heavenly Secrets are declared, that you ſent your friend to borrow, and becauſe the Believers would not lend them, you upbraid me, as if I were unwilling my Curſes and Lies, as you call them, ſhould be brought to light. But if you Quakers would have made my Curſes and Lies, as you call them, manifeſt, and that you Quakers could comprehend me, you ſhould have bought one of them, and have made it your Church-Bible, and taken your Text out of it every time you meet, your Hearers would have edified more by your reading a Chapter in that when you meet together, than by all the Speakings that ever they heard in their lives, it would have coſt you but ten ſhillings; you might have had it out of the Church Stock, and have let it to have been publick to all Quakers and others to ſee, and ſo you might have made

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me manifeſt indeed; but if you ſhould do ſo, what would become of you Speakers of the Quakers? then your light within, and your Chriſt within you, would come to nothing, and ſo you would cheat the people no longer with your ninny-nonies & ſenſeleſs words, to ſtand pratling every week, of words over and over forty times together, *The word of the Lord*, and *Hearken to the light within you*, or *The light within you*. Cannot you when the people meet, ſpeak theſe words forty times over and ſo diſmiſs them, then they would underſtand what you mean; but you deliver a great deal of non-ſenſe over and over again, ſo when the people are diſmiſt, they go away with their hearts full of non-ſence, and by the next week they will be emptied again; and theſe are the Heavenly Secrets the Quakers feed the people with.

3. Muggleton, *thou ſayeſt thou haſt a Commiſſion from without thee to preach.*

Here *Fox* hath belied my words, and left out ſome part; for theſe are my words, I do ſay that I have a Commiſſion from God without me to preach: this I own to be true.

Here *Fox* ſaith, *I have manifeſted darkneſs: and*, ſaith he, *is there any Commiſſion from God, but the underſtanding of it is given to man by the divine light within?*

CHAP. IV.

ANSWER.

THis *Fox* calls every thing darkneſs, though it be as clear a light as the Sun at noon-day; for who ever ſhall read the following words in that Book, may clearly ſee that the light of Chriſt within a man is not a ſufficient Commiſſion to authorize a man to be a Preacher of the Goſpel, though a man may have underſtanding in him to do it, yet for want of Authority from a God without him, he will be puniſhed for going to preach before he is ſent: This may be experienced by all men in temporals, we ſee a Petty-Conſtable and other Officers more inferior, dares not execute their office upon any man, if it be but to whip beggars, not without a Commiſſion from ſome perſon, one or more without him; and ſo it is in all places both high and low upon the face of this earth.

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It is not the understanding within that will authorize men to supply such and such places, but it must be Authority without a man; for many men that are in great and honorable places, have less wisdom and understanding to manage their places than other men, yet he that hath a Commission from others without him, will commend him that hath a better understanding within than himself; yet you Quakers will undertake to be Preachers of the Gospel without a Commission from God without you, or without a Commission from Man without you: And because I durst not preach without a Commission from God without me, and not by the light of Christ within me, though I had the light of Christ within me more than any Quaker in the world hath at this day, before I had a Commission from God without me; and if God without me had not forc'd me to take this Commission upon me, I had remained quiet and still, and had let Quakers and all other Opinions in Religion alone; for I was of *Jonas* his minde, willing to sit still and be quiet, for I minded no bodies happiness but my own: for I was willing to go to *Tarshish* to sit down in quiet, but I was forced by the Lord God to go to *Nineveh*, amongst all Opinions of Religion, that I might be envied, hated, and persecuted of Quakers, and all other Opinions whatsoever; and this I have found true by experience, and all this came upon me from a Commission of the true God without me, and this you Quakers calls *manifested darkness*.

The Apostle might truly say when it pleased the Father to reveal his Son in him, *he preached him*; but what is this to *Fox* the Quaker? The Father hath not revealed the Son in him; for *Fox* doth not know what the Son is: but the Apostle that had the Son revealed in him, had a Commission from that Son without him: For sure you Quakers will not be so wicked as to say that *Paul* received his Commission to preach within him, when he breathed out threatnings against the Church of Christ, and went with Letters and Commission from the High-priests to persecute those that believed in Jesus that was put to death, and risen again, and ascended up to Heaven.

Now this Jesus met *Saul* in the way as he went to persecute the Saints, and said, *Saul, Saul, why persecutest thou me? Saul* answered, *Lord, who art thou?* The Answer was, *I am Jesus of Nazareth.*

Will you *Fox* the Quaker ſay that this Jeſus was within *Paul*, when he ſpake theſe words, or without him? Sure you will not be ſo wicked to ſay Jeſus was within *Paul*, what ever you think: and if you grant that Jeſus was without him, then *Paul* received his Commiſſion to preach from Jeſus Chriſt the onely Wiſe God without him: For this ſame Jeſus ſaid to *Paul*, *Thou art a choſen Veſſel, and thou ſhalt bear*, or preach, *my Name before the Gentiles.*

Now I ask, did *Paul* receive his Commiſſion to preach the Goſpel of Jeſus Chriſt to the Gentiles, from Jeſus Chriſt without him, or from Chriſt within him? Again, who was that which ſpake to *Paul*, when he ſaid, *My grace is ſufficient?* Was it not Jeſus Chriſt? Was this Chriſt within *Paul* then? Was he not without *Paul* in that ſame fleſh and bone he ſuffered death in? This fleſh and bone was ſpiritual after it riſe again, but ſtill it kept it ſelf an entire body to its ſelf: And are you quakers ſo void of ſenſe as to believe that the body of Chriſt is in you, and ſo reveals things to you? So you may ſee that the Apoſtle *Paul* received his Commiſſion to preach from a Chriſt without him, and not from a Chriſt within him: And I received my Commiſſion from Chriſt without me, and not from Chriſt within me. And *Fox* the Quaker ſaith, I have manifeſted my darkneſs: But this power I have received from the perſon of Chriſt without me, will be too hard for all the quakers Chriſt within them in the world.

4. Muggleton, *Thou ſayeſt the Right Devil became fleſh, and the Soul is mortal; and thou ſpeakeſt of thy knowledge of the Lord, and the Scriptures.*

Fox his words. Where do the Scriptures ſay that the Right Devil became fleſh, and the Soul is mortal? for God breathed into man the breath of life, through which he became a living Soul, and this breath of life by which man became a living Soul, is this mortal? is this thy knowledge? Make this good by Scripture.

CHAP. V.

ANSWER.

I Have proved theſe two things abundantly by Scripture in my other Writings, in *The Mortality of the Soul*, and *The Divine Looking-*

Looking-Glaſs, and in *The Interpretation of the Eleventh of the Revelation*, and in *The Interpretation of the whole Book of the Revelation*; theſe ſeveral Books written by us the Witneſſes of the Spirit, hath clearly opened thoſe two points as much as any one thing whatſoever: but I perceive this *Fox* hath ſeen none of our Books, not as to read them, but this book onely of the *Quakers Neck broken*, which makes him ſo ignorant of the Scriptures, and of what we have written; alſo its proves my words true, that the Quakers will not beſtow a penny in any of my Writings, but their own. But becauſe ſome may ſee this Anſwer to *Fox*, that hath not ſeen the other books afore-mentioned, I ſhall prove by the Scriptures again that the Right Devil became fleſh, and the Soul of man to be mortal.

Firſt, I ſhall prove the Devil became fleſh. Let the Reader minde the Interpretation of Scripture. In the firſt Epiſtle of *John* chap. 3. verſe 8. it is thus written, *He that committeth ſin is of the Devil; for the Devil ſinneth from the beginning.* Mark theſe words, *The Devil ſinneth from the beginning*: I think there is no man ſo wickedly ignorant to ſay that *Adam* was this Devil that ſinned from the beginning, for *Adam* was never called a Devil not throughout the Scriptures; for *Adam* is called the Father of Chriſt, and there is none will dare to ſay the Devil was the Father of Chriſt; which I ſhall open more clear hereafter: but then of neceſſity there muſt be ſome other Devil in the beginning which all men are ignorant of in theſe our days, but this Commiſſion of the Spirit onely. Now this Devil that committeth ſin from the beginning, muſt needs be that Serpent that was called *A Tree of knowledge of good and evil*, this I declare was the Devil: now this Devil became fleſh, and after he became fleſh, then the devil committed ſin, and this was in the beginning of the world; for the faith of the Scriptures goeth no further than the beginning of the Creation of *Adam*. Now minde the twelfth verſe, that proves that *Cain* was the firſt devil in fleſh. *John* exhorting the Believers *that they ſhould love one another, which Commandment was from the beginning, not as* Cain, *who was of that wicked one, and ſlew his brother.* Here it is clear that *Cain* was none of *Adams* ſon; for *Adam* was never counted a wicked one by any that writ Scripture, ſo that *Cains* father was the devil, that is, he was that Serpent Angel th at deceived *Eve*, and

Cain was the devil manifeſt in fleſh; and that act of murther which *Cain* did when he ſlew his brother *Abel*, is that ſin which the devil committed from the beginning; for what the devil did before he became fleſh, was not counted by *Moſes*, the Prophets, and Apoſtles to be ſin; for ſin was not imputed to ſpiritual bodies, but to natural bodies onely: for ſpiritual bodies are either to receive the fruit of happineſs, or the puniſhment of what they do in the natural body of fleſh.

Again, that I may give the Reader a further proof of this, minde the Scripture ſaith there are two Seeds, the Seed of the Woman, and the Seed of the Serpent, now God hath put emnity between theſe two Seeds: now I would fain know of *Fox* from whence this Seed of the Serpent came. If he ſhall ſay, it came from *Adam*, as moſt Quakers do, they blaſpheme againſt God that made *Adam* in his own image and likeneſs, both ſpirit and body, onely *Adam* was earthly, and God was heavenly; but *Adam* had but one Seed in his Creation, but as men are generated they come to have two Seeds in them; ſo that this Seed of the Serpent muſt needs be from the fallen Angel that deceived *Eve*, who was called *A Tree of Knowledge of good and evil*; and this Seed of the Serpent that ſhould be at enmity with the Seed of the Woman, it is the devil in fleſh; for God owns the Seed of the Woman to be his own Seed, ſo that *Cain* was the devil became fleſh, blood, and bone: and that ſeed of Reaſon in *Cain* being now become mortal, which was immortal before *Eve* ate of the Tree of Knowledge of good and evil, it comes to commit ſin from the beginning, and to generate and bring forth millions of devils of his own ſeed and nature, and ſo the enmity of the two Seeds continues from generation to generation to the worlds end.

For we read in Scripture that *Cain* is the Father of all wicked men and women, and that wicked men and women are his children, as the Reader may ſee in *Matthew* how the devil tempted Chriſt, that devil that tempted Chriſt was a man, yet called a *Devil*, as you may ſee *Deuteronomy* the ſixth, and the ſixteenth verſe, that the Jewes that tempted God are called *Devils*: and when Chriſt anſwered the devil, and ſaid, *It is written, thou ſhalt not tempt the Lord thy God, but him onely ſhalt thou ſerve*: ſo that rebellious men are called the *Devil* that tempt God. And where was there-

there ever given any Law to any other devil but to man, to serve the Lord his God? So that it may be clear to the Seed of Faith that man is a devil, and that there is no other devil that can, or doth tempt God, but man.

Again, it is clear that men are the children of the devil: now they cannot be children of the devil, except they be of his seed begotten of him, and this is clear by Scripture, as may be read, *John* 8. verse 44. Christ saith to the Jews that were men, who said they were *Abrahams* children, and said they were Gods children; but Christ saith these men were the devils children: *Ye are*, saith he, *of your father the devil, and the lusts of your father you will do, he was a murtherer from the beginning, and abode not in the truth, because there is no truth in him; when he speaketh a lie, he speaketh of his own; for he is a Liar, and the father of it.* Now minde, there never was no liar, nor murderer but man, and *Cain* being the first murderer and liar from the beginning; for when *Cain* killed *Abel*, and lied unto God, and said, *Am I my brothers keeper?* this was the first murder and lie the devil *Cain* committed upon earth after the devil became flesh; therefore called by the Spirit of Revelation of Faith, *A murderer and a liar from the beginning*; for then the devil in flesh began to murder and lie, and so this sin hath run in the line of all his posterity from generation to generation, so that the Reader may see that men are the children of the devil, and that the devil their father was a man, even *Cain*. This is the true meaning of the Scriptures, and from this *Cain* did *Feorge Fox* come, and this *Cain* is his father, this I know for a certain truth.

And to stop the mouth of that Objection which Quakers and all others do make, in that *Adam* knew his wife *Eve*, and she conceived and bare *Cain*, and said, *I have gotten a man from the Lord*: To this I say, she was with childe by the Angel before: but after *Adam* and she were put forth of the Garden, that was from the presence of God, then it is said, *Adam knew his wife, and she conceived and bare* Cain, *and she said he had received a man from the Lord*, and yet that *Cain* was none of *Adams* begetting; for we never read in Scripture that ever *Adam* begot *Cain*, neither is *Adam* called *Cains* father; but she was with childe by that Serpent Angel before *Adam* knew her, but he was but a cloak to cover her sin; as many adulterous women have been with childe by other men that were

not their husbands, yet their husbands have been a cloak to cover their ſhame, and the childe hath been counted her husbands, which was nothing ſo. This many can experience if they would, and that many of the Quakers too, when they were Ranters, if not ſince; ſo that *Cain* was none of *Adams* begetting, though he knew his wife *Eve*.

But ſome may ſay, Why did not *Moſes* tell us theſe things? To that I ſay, it was not made known to him, nor to no other till now, but to the Witneſſes of the Spirit onely. The condition of *Eve* was much like the condition of *Mary* the Virgin, ſhe was eſpouſed to *Joſeph* before ſhe was with childe by the Holy Ghoſt; but *Joſeph* never knew her before, nor after ſhe was with childe by the Holy Ghoſt, till that Childe Jeſus was born; therefore Jeſus is called *Emanuel, that is God with us*; that is, God was born of a Virgin. Alſo *Mary* is ſaid to conceive with childe by the Holy Ghoſt, yet if *Joſeph* had known *Mary* his eſpouſed wife in the interim of her Conception by the Holy Ghoſt, it is like that *Mary* would have ſaid that ſhe had received her Childe Jeſus from *Joſeph* her husband, for ſhe could not tell which got it, if ſuch a thing ſhould have been: but it was otherwiſe ordered with her than it was with *Eve*; for *Adam* knew *Eve* as ſoon as the Angel had entered into her womb, and then *Adam* knew his wife after they were put forth from the preſence of God; ſo that *Eva* did not know which ſhe was with childe by, the Serpent Angel, or her husband *Adam*; ſo that ſhe might well ſay, *ſhe had received a man from the Lord*: but if *Eve* had not enticed her husband to know her, that was, eating of the forbidden fruit, ſhe would have brought forth according to the time of life that very ſame devil *Cain*, fleſh, blood, and bone, as ſhe did, if *Adam* had never known her in that time; even as the Virgin *Mary* did the bleſſed Jeſus, the God and Savior of the Seed of *Adam*, with fleſh, blood, and bone; So that the Reader may ſee clearly that *Adam* was not *Cains* father, neither did he beget him, for *Cain* was the devil became fleſh; and this is the Right devil, and you *Fox* the Quaker are one of his ſons begotten by him.

But to make it more clear that *Adam* was not *Cains* father: He could not be *Cains* father, and Chriſts father alſo. Now we finde by the Scriptures that Chriſt doth own *Adam* to be his father, and the

the Scriptures doth own *Cain* to be the Right Devil, and the father of all other devils, as I have ſhewed before, and that *Adam* is called the *Father of Chriſt*, read *Luke* the third, to the laſt verſe in the Genealogy, *Which was the ſon of Enos, which was the ſon of Seth, which was the ſon of Adam, which was the ſon of God:* So that God was *Adams* Father as he was God, and *Adam* was Chriſts Father as he was Man; therefore calls himſelf *The Son of Man.*

What do you Quakers think the Tree of Knowledge of good and evil was, and that Serpent that beguiled *Eve*? Do you look upon it to be ſome Apple-tree, and the Serpent to be an ugly Snake? and ſo this Snake crept up the Tree, and got an Apple in his mouth, and the Woman took the Apple out of the Snakes mouth, and ſo ate of it, and gave her husband to eat, and ſo brought themſelves into this miſery, and all mankinde? Do you teach your Hearers this? What is it you teach, that your Hearers are ſo ignorant of the knowledge of the true God, and the right Devil, and of the Scriptures? This is the Faith that other religious men do believe concerning the Tree of Knowledge of good and evil, and of the Serpent: but you Quakers carries it in an Allegory, ſo that nothing can be made of it, neither one way nor other. But all Profeſſors of the Scriptures do own that the Tree of Life was Chriſt, and I ſuppoſe you Quakers do ſo too.

If you grant that the Tree of Life was Chriſt, then this Tree of Life could ſpeak: Now if the Tree of Life did ſpeak, why ſhould not the Tree of Knowledge of good and evil ſpeak alſo? If Chriſt the Tree of Life, becauſe he gave life to every thing in Creation, ſo why pray not the Angel be called A Tree of Knowledge of good and evil? or a Serpent which brought death and miſery upon the whole Creation?

And we read that the Serpent ſpake wiſe words, who ſaid to the woman, *They ſhould become as Gods knowing good and evil:* did ever any Snake we call Serpents, ſpeak ſuch a language? Surely no. I marvel people are ſo unwilling to believe that the Tree of Knowledge of good and evil ſhould be an Angel, and yet ſpeak ſuch God-like wiſdom, and hath brought ſuch woful miſery upon all the earth! and very many men and women do eat of the ſame forbidden fruit now, as *Adam* and *Eve* did then.

And as the Tree was pleaſant to the eye, and good to make one

wiſe,

wiſe, is it not ſo now with luſtful men and women? doth not their fancy to one another ſeem pleaſant to the eye? and acting together hath been pleaſant to the taſte: this makes many to know good and evil by woful experience, for this ſweetneſs of ſin is but for a ſeaſon; for I have known many in my days that have eaten of the forbidden fruit, men and women both, that have waſted their eſtates, which was good and comfortable to them; but now the want is evil to them: they have ſpoiled their bodies with exceſs of luſt, they have made their good healthful bodies rotten with the Pox, ſo that their good healthful bodies are become evil and loathſom to their friends; and that which is worſt of all, the eating of this forbidden fruit, they have loſt the peace of Conſcience, which was very good, and in ſtead thereof they have had an evil Conſcience, as King *Saul*, *Cain*, and *Judas* had, alwayes tormenting of them with fear, horror, and the torments of hell, and thus men and women have known good and evil, by eating of the forbidden fruit of luſt.

This many Ranters were guilty of to my knowledge, neither is your Quakers people free; for I know of thoſe that have fallen to the Quakers, thinking to finde eaſe there, but they will finde the Quakers Principle but a broken Reed. Theſe things concerning the Tree of Life, and Tree of Knowledge of good and evil, are opened more at large in *The Interpretation of the Eleventh of the Revelation*, ſo I ſhall conclude this point.

2. I am to make good by Scripture that the Soul of man is mortal. This is one of the eaſieſt points that is to prove by Scripture and experience. Theſe are the words that *George Fox* doth ground the Immortality of the Soul upon, as followeth. Saith he, *For God breathed into man the breath of life, through which he became a living Soul.* And then *George Fox* asketh, *Is this breath of life by which man became a living Soul, mortal?* And ſaith, *Is this thy knowledge?* as if it were impoſſible for me to anſwer, or to make good by Scripture.

CHAP. VI.

ANSWER.

THis point hath been proved by Scripture in all our other Writings as aforeſaid, and that Book of the *Mortality of the Soul*, the

the chief ſubject it treats upon is to prove the Soul mortal; but all theſe things will do *Fox* no good, nor convince him of his ignorance in this point. *Fox* had hard luck that he could ſee none of theſe Writings, for nothing might have better informed him in theſe things, but the Book of *The Quakers Neck broken* onely, that makes *Fox* ſo ignorant of all things, for that Book doth but name the Heads of theſe things, but in the other Writings aforeſaid they are more largely expounded. But to give a little further anſwer to this point here.

Firſt, I ſhall prove that breath of Life God breathed into *Adam* to be mortal, and doth die. Let the Reader minde. I do acknowledge that Breath of Life God breathed into *Adam* which made him become a living Soul, it was immortal when it came from God, but it was breathed into an earthen veſſel; *Adam* being of the earth, he was earthly, and ſo capable to be overcome by temptation from a heavenly body, *viz.* the Serpent Angel: now Chriſt being the Lord from heaven, therefore he was not capable to be overcome by the temptations of earthly bodies, *viz.* the Serpent Angel his ſeed in mortality.

Minde alſo, this Breath of Life which God breathed into *Adam*, wherein he became a living Soul, it was immortal ſo long as he ſtood in obedience to God, and no death could have touched him: but this I muſt tell the Reader, *Adam* could have had no other heaven than this world, he being made of this earth, he ſhould never have gone higher to the place where God is, the holy Angels, and all ſpiritual Bodies are, there *Adam* ſhould not have come.

But this I ſay, *Adam* ſhould have been freed from all ſickneſs, diſeaſes, and death, and ſhould have lived a Paradiſical life of peace upon this earth for ever, if he had kept that ſtate he was created in. I confeſs this was a ſtate that I was always deſirous to get into, and I did endeavor much after it, but could not attain unto it; but when the Revelation of Faith did ariſe in me, the Spirit of Faith, which I call the Spirit of Chriſt, or God, ſhewed me what the ſtate of *Adam* was in the ſtate of innocency, and the Paradiſical heaven here upon this earth: but when the Spirit ſhewed me the Form of God, Angels, and other Creatures in a Celeſtial ſtate in the Celeſtial Heavens in all glory, I thought then that this

earthly Paradiſe, though it had been for ever, very inferior and below that which I am ſure I ſhall poſſeſs.

But to the matter in hand. I ſhall make it appear that *Adams* Soul did die, though it was the breath of God made it live, yet by diſobeying the command of God, this Life muſt die, as in *Gen.* 2. and verſe 17. *For in the day thou eateſt thereof thou ſhalt ſurely die*: Is not this plain that *Adams* Soul did die, notwithſtanding the breath of Life God breathed into him? this became mortal, and did die If you *Fox* ſhall ſay the ſoul departed from the body, and the body died, this is the opinion of moſt people, but it is an ignorant dark opinion, contrary to Sence, Reaſon, or Faith; for if the Soul ſlip out of the body, or depart from it, that cannot be ſaid to die, but to part one from another for a ſeaſon; beſides the body is a dead lump fit for no uſe without a ſoul. Alſo the Scripture ſaith, *The ſoul that ſins ſhall die*: The Scriptures doth not ſay, the ſoul ſhall ſlip out of the body that ſins, but *ſhall die*: it is that which ſins that muſt die; And did you *Fox* ever know a body commit ſin without a ſoul? if you did not, methinks you might be convinced of your ignorance, and teach the people no more that lie.

Where do you read in Scripture, that ever any bodies were condemned to die? We read in Scripture in many places of ſouls that ſhall die, and ſouls that ſhall be cut off from the land of the living, but never of bodies.

Again, it is ſaid, *that Chriſt poured out his ſoul unto death*: Will you *Fox* be ſo wicked to ſay that Chriſt did not die? *He poured out his ſoul unto death*: Death took Chriſts ſoul into it ſelf, that is, death ſwallowed up his ſoul. It is not ſaid he gave his body for a Ranſom for ſin, but *he gave his ſoul a Ranſom for ſin*: How ſhould any man be ſaved from eternal death, if Chriſts ſoul did not die?

But I know the Quakers look for no benefit from the blood of Chriſt, all their happineſs it muſt come from the Law written in their hearts, that they call *the light of Chriſt in them*; for they know no other Chriſt neither within them, nor without them. For this I ſay they that cannot believe that their own ſouls ſhall die, cannot believe that the ſoul of Chriſt did die, and ſo they can receive no benefit by the death of Chriſt.

The Reader may ſee the innocence (non-ſence) in the Quakers Writings. *Fox* ſaith, *He doth believe in Chriſt that ſuffered, roſe again, and aſcended*;

ded; and yet Christs soul did not die, according to the Quakers faith: for if they do acknowledge that Christs soul did die, they must needs acknowledge their own souls must die also. And if *Fox* had believed the one, he would have believed the other, and never have put me to this trouble to answer that difficult point, as *Fox* thinks, to prove from Scripture that the soul of man is mortal; if there were no Scripture at all, experience would prove that every day we see it with our eyes.

Also I would ask *Fox*, or any other, where the soul of *Lazarus* was those four days his body was in the grave? I believe *Fox* will say it was in heaven. To this I say, that *Lazarus* his soul was in the grave where his body was; his soul was dead, else Christ did not raise him from the dead if his soul were not dead. Minde, if his soul departed out of his body, as most people imagine, and went to Heaven or hell, then I say Christ would have called to Heaven for his soul to come down, and go into the body again: if it should be so, then Christ did not raise the dead, but brought two friends together that were separated one from the other.

This is the Quakers Faith, and many others besides, but the Faith of Gods Elect doth stedfastly believe that *Lazarus* his soul was dead, and there in the grave, and that by the power of Christs words and groans they entred in to that dead soul in the grave, and made it quick and live again.

Here you see, *Fox*, that the soul of *Adam* the first man did die; And also you may see that the soul of Christ did die, and that *Lazarus* his soul was dead, and all mens souls else since that are dead, because they were mortal. This the Scriptures prove as much or more than any one thing whatsoever, and this is my knowledge of Scripture.

And are you, *George Fox*, convinced yet that your soul must die? For die you must, even two deaths, a death mortal, and a death eternal: for you that count it a Lie to say the soul is mortal, and must die, you shall taste of two deaths, but I shall taste but of one: this I know to be true, and you shall finde my words to be true also.

5. Muggleton, *Thou sayest thou accusest no man of sin, yet*, saith *Fox*, *in a few lines after, thou accusest the Quakers of sin and blasphemy.*

CHAP. VII.

ANSWER.

YOu told a Lie, to ſay I accuſe the Quakers of ſin and blaſphemy a few lines after; for I do accuſe the Quakers of ſin and blaſphemy againſt the Holy Ghoſt a few lines before. I ſaid, I accuſe no man of ſin, but becauſe you began to write againſt me backwards, you began at the laſt ſide of my Book, and ſo anſwered this backward. I ſhall bear with that Lie, and look upon it as no hainous crime in you: but if you had found ſuch a miſtake in me, you would have triumphed as if it had been the greateſt ſin in me to tell ſuch a Lie: you would have thought it worſe than the ſin againſt the Holy Ghoſt, which you Quakers do commit.

But who ever reads that Book may ſee that I have ſaid nothing but truth, in what I have written of the Quakers.

6. Page 5. *Fox* ſaith, *The Scriptures ſpeak of the wicked one, and wicked men, but where*, ſaith he, *doth the Scriptures ſpeak of a right devil?*

CHAP. VIII.

ANSWER.

DOth the Scriptures ſpeak of a wrong Devil? there muſt needs be either a right devil, or a wrong devil, elſe the Scriptures would never have ſpoken ſo much of a devil, if there had been no devil at all: For you *Fox* neither declares what the right devil is, nor what the wrong devil is; ſo that no man can tell where, nor what the devil is.

It ſeems *Fox* the Quaker thinks it a hard thing to prove by the Scriptures a right devil: Do you not read in Scripture that *Cain* is called a *devil, who was a murderer and a liar from the beginning?* and the devil was thoſe Phariſees that diſputed with Chriſt, the devil was their father, Chriſt ſaid. And was not *Cain* their father a right devil? Is there any ſin committed, but it is the devil commits it? As *John* ſaith, *He that committeth ſin is of the devil*; and if he

he that commits ſin be of the devil, then his father that begat him muſt needs be a right devil. Was not *Judas* that betrayed his Lord, was not he a right devil? Sure if he had not been a right devil, he would never have done that wickedneſs: And you *George Fox*, had not you been a right devil, you would never have blaſphemed againſt the Holy Spirit that ſent me, as you have; but you being ignorant who was your father, even *Cain*, you know not what your ſelf is: and that you are the ſon of a right devil, and ſo in proceſs of time you your ſelf are become a right devil, and you ſhall be recorded ſo by the Commiſſion of the Spirit of Truth to the worlds end.

7. Page 7. *Fox* ſaith, *The Quakers do not deny Chriſts fleſh and bones, who remain in the Heavens until the Reſtitution of all things.*

CHAP. XI.

ANSWER.

HEre people may ſee the confuſion of the Quakers Principles, who ſay Chriſt is in them, and yet *Fox* ſaith the Quakers own the fleſh of Chriſt that ſuffered.

Here *Fox* ſaith, *The Quakers doth not deny Chriſts fleſh and bones, who remain in the Heavens until the reſtitution of all things.* But this the Reader may mind, that the Quakers do not believe that Chriſts fleſh and bone is now in the Heavens, though *Fox* doth not deny it, becauſe the Scriptures are ſo full to prove the ſame. For if the Quakers ſhould really believe it, their Principle of Chriſt within them would quickly fail and vaniſh: for I never knew none that would avouch that Chriſts fleſh and bone was in them, neither wil any of the Quakers avouch that they do believe Chriſt to be a perſon now in Heaven above the ſtars in that ſame fleſh and bone he ſuffered death in; if they ſhould do ſo, how then would all the Quakers do to get Chriſt within them? there could but one Quaker get Chriſt in him at a time, and when Chriſt comes out of one, he muſt go into another.

But the Quakers Chriſt is nothing elſe but an Allegory, and ſo

Fox

Fox ſhews in his following words; *For*, ſaith he, *we are fleſh of his fleſh, and bone of his bone:* ſo that fleſh and bone of Chriſt that was reſerved in the Heavens, which *Fox* doth not deny in the words before, but in the latter words, the Quakers fleſh and bones are become Chriſts fleſh and bone; ſo that Chriſt hath no fleſh and bone of his own, but what fleſh and bone Chriſt hath of the Quakers. But I ſhall ſpeak of this more in another page; but the Reader may a little ſee *Fox* his Allegorical Juggle.

8. Page 6. *Fox* calls me a lying ſpirit, becauſe I curſed ſome Quakers for the ſin againſt the Holy Ghoſt, and ſaith, *Chriſt ſaid, Bleſs, and curſe not, who is the Chief Judge.*

CHAP. X.

ANSWER.

I Do acknowledge that Chriſt is Chief Judge both of quick and dead: but Chriſt hath choſen me to be chief Judge in his ſtead here upon earth in ſpiritual matters, and I had my Authority from Chriſt the onely God without me, and not from Chriſt within me, and by this Authority from Chriſt without me, who is now in Heaven above the ſtars, in that ſame fleſh and bone he ſuffered death in, onely that fleſh and bone is ſpiritualized and glorified, have I power over you Quakers, and that light of Chriſt within you alſo, and look what Judgement I have given upon you Quakers and others, it will ſurely come to paſs upon you; neither can you, nor your Chriſt within you, deliver you from it.

And as for that ſaying of Chriſt who ſaid to his diſciples, *Bleſs, and curſe not*, this will not deliver you Quakers at all from what I have ſaid. But for the Readers ſatisfaction I ſhall open thoſe words of Chriſt more plain hereafter.

9. Page 7. *Fox* is very angry with me, becauſe I ſay that *Cain* was not begotten of *Adam*, but was begotten by the Reprobate Angel; but I have ſufficiently opened and proved this thing by the Scripture before, ſo I ſhall ſay no more of it here.

10. Page 10. *Fox* after he hath railed at me, becauſe I ſay the Quakers Chriſt hath never a body; and *Fox* knowing it to be true, thought

thought he should bring himself into a premunire, if he should deny Christs body without him, the Scriptures being so clear for it, *Fox* doth confess Christ hath a body, *for*, saith he, *that which descended, ascended*; *And*, saith he, *the Quakers are of his body*: *and as the Scriptures saith, A body hast thou prepared.*

CHAP. XI.

ANSWER.

HEre *Fox* shews himself a meer Juggler, for he confesses Christ hath a body, but never confesses that this body of Christ is at a distance from the Quakers, neither doth *Fox* acknowledge that Christs body is in a distinct place by himself; *for*, saith he, *that which descended, ascended*: *And*, saith he, *the Quakers are of his body, as the Scriptures saith, A body hast thou prepared me.*

Minde: *Fox* doth not say, that which descended was a body, nor that which ascended neither; for *Fox* his meaning is mystical, and so he thinkes the Quakers are flesh of Christs flesh, and bone of Christs bone, of Christs mystical body as they conceive; so *Fox* owns Christ to have a mystical body, and so the Quakers comes, as they say, to be bone of his bone, and flesh of his flesh; and so that body which was prepared for Christ, the Quakers believe their flesh and bones is that body which the Spirit of Christ doth dwell in, and that is that body the Scriptures saith is prepared.

So that the Quakers do deny that Christ hath a body of flesh and bone distinct of his own, at a distance from them; for if they should acknowledge, as I said in *The Quakers Neck broken*, that Christ hath the same flesh and bone that suffered, still distinct of himself, though glorified flesh and bone, yet it is a distinct thing of it self, even the person of a man, and cannot, nor is not within any man whatsoever; I say, if the Quakers should own this indeed, their Principle of Christ within them would vanish like smoke.

For this flesh and bone of Christ his own person, was that body prepared for the God-head life to dwell in, as the Prophet speaks, and that which the Apostle saith, *the fulness of the God-head dwelt bodily in Christ*: And this flesh and bone of Christ was that body prepared for the God-head to dwell in.

Now

Now will any man be ſo ſenſleſs to think this body of Chriſt to be within a man? for he that can get Chriſts body of fleſh and bone into him, he will get the fulneſs of the God-head alſo into him; ſo that he that can do this will be a God, and not a man: ſo that I have told no lie, but truth, when I ſaid the Quakers Chriſt hath never a body, for which *Fox* is very angry with me, and calls me Liar.

Yet let the Reader but minde *Fox* his words, when he doth ſeem to own a body of Chriſt, his words are ſo dubious, and ſo dark, that none but the Spirit of Truth could finde out the cheat of theſe Quakers: what could any man that hath not the true knowledge of the true God, and the right Devil, and the knowledge of the Scriptures, ſay to theſe things, this Allegorical Cheat and Deceit, it being ſo coucht under the words of the Scriptures? For this is to be minded by the Reader, that the Quakers never gives no Interpretation of Scriptures, neither in writings nor ſpeakings. This *Fox* hath ſpoken of ſeveral places of Scripture to prove me a Liar, but hath given the Interpretation of none.

Onely he hath named the words, and rayled againſt me, and ſo he hath left the Scriptures, and the Apoſtles words, and me together, to diſpute out the Quakers Principle of Chriſt within them. And becauſe *Fox* hath not opened thoſe Scriptures he quotes to prove Chriſt within, and that the Quakers are of Chriſts body, I ſhall unfold thoſe places of Scriptures which the Quakers ground upon.

Col. 1. 27. It is thus written; *To whom God would make known what is the riches of the glory of this myſtery among the Gentiles, which is Chriſt in you the hope of glory.* This is one of the Quakers chief Scriptures to prove Chriſt within them. So *Rom.* 8. & 10. *If Chriſt be in you, the body is dead becauſe of ſin.* So 2 *Cor.* 13. 5. *Examine your ſelves whether you be in the faith, approve your ſelves how that Chriſt is in you except ye be reprobates.* So *Galatians* 2. & 20. *I live, yet not I, but Chriſt liveth in me, and the life which I now live in the fleſh, I live by the faith of the Son of God, who loved me and gave himſelf for me.*

Theſe are the chiefeſt places of Scripture the Quakers have to prove that Chriſt is in them. Let the Reader minde the Interpretation as followeth, and you may ſee that the Quakers are miſtaken

ken both in the thing it ſelf, and in the perſon and perſons to whom theſe words were ſpoken. Firſt, the perſon that ſpake theſe words, it was *Paul* who had a Commiſſion to preach Chriſt unto the Gentiles, and this Commiſſion to preach Chriſt was from Chriſt without him, as I ſhewed before: and the perſons he directs theſe ſpeeches or words unto, they were to ſuch men and women that did ſeem to receive *Pauls* doctrine, and doubtleſs many of them did truely believe that Chriſt which ſuffered, riſe again, and was aſcended up to Heaven, according to the preaching of *Paul* and the reſt of the Apoſtles, was the Chriſt the Savior of the world; and that this Chriſt was without them in his perſon, though by faith Chriſt may be ſaid to dwell, or be in a man.

Alſo *Paul* and theſe Believers he preached unto, did believe the blood of Chriſt which was poured out unto death, that the believing of this would purge their conſciences from dead works, to ſerve the living God; for *Paul* expreſſeth as much in the ſame verſe: *For*, ſaith he, *I live by the faith of the Son of God, who loved me, and gave himſelf for me.* So that it may be clear to thoſe that have any true faith in them, that *Paul* and the reſt of the Believers had Chriſt in them no otherwiſe than by faith in the Death, Reſurrection, and Aſcenſion of that Chriſt without them, and ſo Chriſt dwells in true Believers hearts by faith, according to that ſaying, *Eph.* 3.20. *that Chriſt may dwell in your hearts by faith*; And ſo when men have true faith in Chriſts Death, Reſurrection and Aſcenſion without them, they may be ſaid to have Chriſt in them the hope of glory; for the faith of Chriſt, or faith in Chriſt without them, gives hope to the minde that they ſhall behold that glory Chriſt without them is in; and ſo by faith a man comes to know that he is no reprobate.

For a man that hath true faith in Chriſt without him, may be ſaid to know that Chriſt is in him, and that he is no reprobate: And this is that great Myſtery, Chriſt in you the hope of glory; for it is a great Myſtery to underſtand God manifeſt in fleſh, and to become very man in one ſingle perſon, even the Man Chriſt Jeſus, and he to die, riſe again, and aſcend from whence he came; this is a great Myſtery indeed, and few can comprehend it, but Faith doth ſee it, and underſtand it, and where ever it is truly believed, that man may be ſaid to have Chriſt in him the hope of glory, and

to know that he is no reprobate, because the Seed of Faith, which is Christs Seed, is in him, and that Seed acts it self forth to lay hold of that person of Christ without him, and so gives assurance of everlasting life in a man, and so Christ may be said to be in a man.

For the Seed is counted sometimes for the thing it self, so that if a man doth not really know in himself that he hath the Seed of Christ in him, and that is known by actual believing him that is sent, that man is a reprobate to himself, and hath not the hope of glory in him, and so Christ is not in his heart by faith. This is the true Interpretation of those Scriptures, and of the Apostles minde.

CHAP. XII.

2. I Shall open the Quakers Cheat concerning their bodies being flesh of Christs flesh, and bone of his bone, and those Scriptures interpreted they ground that Conceit upon. First, *Rom.* 12. and 5. *Paul* saith, *So we being many, are one body in Christ.* So 1 *Cor.* 12. 12. *For as the body is one, and hath many members of that one body, so also is Christ.* So *Eph.* 5. 30. *For we are members of his body, of his flesh, and of his bone.* So *Col.* 1. 21. *And you that were sometimes alienated and enemies in your minde by wicked works, yet now hath he reconciled in the body of his flesh, through death.* These be the chief places of Scriptures the Quakers do prove themselves to be flesh of Christs flesh, and bone of his bone: and for want of explaining these words, making no distinction, they cheat many ignorant people of the peace of their minds, and of the knowledge of the true body of Christ without them.

Let the Reader but minde the words of *Paul* before, and they may easily see that *Pauls* minde was quite contrary to the Quakers; for the Apostle speaks of Believers being Christs body, and members of Christs body, no otherwise than he did of Christs being within the Saints, as I said before, that is, by the union the Saints have with Christ by faith in the true Preachers of the Gospel, they come to be members of Christs body, and so called the body of Christ the Head, as you may see, *Rom.* 12. 5. and 1 *Cor.* 12. 12. and *Eph.* 5. 30. and *Col.* 1. 21. These places all prove that the Saints being

ing true Believers are counted the members and body of Christ, in respect of that union they have with Christ by faith in his Death, Resurrection, and Ascension, knowing that Christs body lives for ever, and that his blood hath redeemed their souls from eternal death, and knowing he is ascended to possess a personal glory, and to prepare Mansions of personal glory for his Saints, and those that are truely united to him by faith, may be said by *Paul* to be members of Christs body, and to be Christs body: but this body is but by the union of faith in Christ, and by the way of comparison; for this body hath never a head, but the whole Body and Person of Christ without the Saints, is the Head of this Body; so that if Christ had never a body of his own, but the Saints bodies, as the Quakers do vainly imagine, he would be but a sad Christ. And because you may see that the Apostle did mean no otherwise than I have said; *For*, saith he, in *Rom.* 12. 4, 5. *as we have many members in one body, and all members have not the same office; so*, saith he, *we being many, are one body in Christ, and every one members one of another.*

So that all true Believers, though some be Prophets, Apostles, or any other gifts of the Spirit that any man hath, it is given for the good of others, who are members of the same faith with him, and so all that are partakers of the same faith with him, if they be ever so many, they all make up but one body of Christ, even as all the members of a mans body makes up but one body.

But all this while these members that makes up one body, what will this body signifie without a head? Now those natural members that makes up a natural body, what will this body signifie if it hath never a head? So it is with true Believers, if there were never a Head of this Body of Faith without men, even Christ Jesus, where then should the motions and acts of Faith in a man repair to have union and communion with their Head Christ Jesus? Must they go into themselves to finde Christ their Head there? Surely no: but the motions and acts of Faith that doth arise from the Seed of Faith, which is the Seed of Christ in every true Believer, whereby he comes to have union with Christ their Head, and so he is made a member of Christ; and so all the Believers that have been from the beginning, and shall truly believe, to the latter end of the world, they make up but one body of Christ, and this body is called

led *Christs Body*, but by vertue of union of Faith, and not by Christs being essentially in men, as the Quakers do vainly imagine. The Apostle sufficiently clears this thing in those places afore-mentioned, so that I need speak no more of it here.

But I shall give the Reader to understand the difference between that body, that is called a body by union, and that body that is so in it self. As for example: A woman is said to be flesh of her husbands flesh, and bone of his bone, as *Adam* said concerning *Eve* his wife; So *Eph.* 5. 31. *For this cause shall a man leave his father and mother, and shall be joyned to his wife, and they two shall be one flesh.* Here the Reader may see that a man and his wife are made one flesh, by vertue of union and institution: now they are not really one flesh, but they are made one flesh by union and institution, as aforesaid; for when a man lieth with a harlot, he makes himself a member of a harlot, by that union, and so the harlot is made one flesh with this man. Now this man is none of her flesh, nor she his not really so; for some men do abhor it should be so, yet by union with a harlot many times men come to be flesh of her flesh, and so are become diseased with her disease, even with the Pox, so that these are become double flesh of one anothers flesh by that union they had with each other; these things I have known by Ranters and others.

Now minde the distinction: a childe that a man begets of his wife, is more flesh of his flesh, and bone of his bone, than his wife is: why? because the childe is indeed flesh of his flesh, and bone of his bone, because children came out of the mans loyns, as the twelve Patriarchs came forth of *Jacobs* loyns: now these were really flesh of his flesh, and bone of his bone naturally so, and not by union, as a man and his wife that were two, are by union made one flesh.

So likewise the Scriptures speaks of two sorts of bodies, as that in 1 *Cor.* 15. 44. *there is a natural body, and a spiritual body*; a celestial body, and a terrestrial body: now these bodies cannot go one into another, but mortal bodies may be made spiritual bodies, and spiritual bodies may be made mortal bodies by the power of the Creator, as it were by the Serpent Angel, he was a spiritual body when he deceived *Eve*, but when he was made mortal, he was called *Cursed Cain*: So the Lord from heaven was a spiritual body

before

before he over-ſhadowed the Virgin *Mary*, but afterwards this ſpirit al body was a pure mortal body, and that mortal body was caned *A Bleſſed Jeſus*. This is the great Myſtery to the world! and this Jeſus is that God that prepared a pure mortal body for himſelf, that he might be capable to be put to death in this body, to redeem the loſt Seed of *Adam*: And this is that body I ſay is not in the Quakers, neither are the Quakers of Chriſts body by union, nor fleſh of his fleſh, nor bone of his bone not by union, and thoſe Believers were the Apoſtle writ unto; for the Apoſtle was choſen of Chriſt without him, and had a Commiſſion to preach Chriſt to others, and thoſe that did believe his Commiſſion were one in faith with him, and ſo they by faith might know that Chriſt was in them, except they were reprobates; that is, except they were unbelieving: for if they had faith in the true Chriſt which he had taught them, then Chriſt did dwell in their hearts by faith, and they ſhould know by faith in themſelves that they were not reprobates; and by the union they ſhould have with Chriſt by faith, they ſhould become members of Chriſt, yea, they ſhould be counted fleſh of his fleſh, and bone of his bone; This is the true meaning of the Scriptures.

But the Speakers of the Quakers have no Commiſſion from Chriſt to preach, as the Apoſtles had, neither have the Believers of the Quakers any true faith in Chriſts perſon, or body, without them, and ſo the Speakers and Hearers are both in the ſtate of reprobation, neither doth Chriſt dwell in their hearts by faith; for true faith they have none, but the faith of devils: And that which they call the *Light of Chriſt in them*, is nothing elſe but the Light of the Law written in their hearts, for true faith in Chriſts perſon they have none; ſo they call the Light of the Law in them, the Light of Chriſt, becauſe the Law convinces them of ſin.

Now this Law written in the Quakers hearts, is the light of Chriſts Creation, and this light of the Law that Chriſt hath written in the heart of man, it is written in the heart of every devil, and ſo in the heart of the Speakers of the Quakers, and they teach their diſciples to harken to the light within them, and ſaith Chriſt is in them; but this is no ſaving light, neither is Chriſt within them, neither are the Quakers members of Chriſts body, nor bone of his bone, nor fleſh of his fleſh; for they have no faith in his

perſon

perſon without them, ſo that *Fox* his Cheat and Deceit is made manifeſt by the Scriptures being interpreted.

11. Page 11. *Fox* is very angry with me for ſaying, Reaſon is the Devil, *and yet*, ſaith he, *thou giveſt a reaſon for what thou doeſt*: and becauſe I give a reaſon of my doings, *therefore*, ſaith he, *I am judged out of my own mouth to be the Devil, Reaſon.*

CHAP. XIII.

ANSWER.

HEre *Fox* the Quaker hath ſhewed himſelf an ignorant devil, that cannot give a reaſon of the hope that is in him, but for fear he ſhould be counted a devil, takes up other mens words, and the Scriptures muſt give a reaſon for *Fox*, how that he is no reprobate, becauſe the Scriptures ſaith to Believers in that time, *Know ye not that Chriſt is in you, except ye be reprobates? And be ready to render a reaſon of the hope within you*: But *Fox* himſelf hath no knowledge but that he is a reprobate, but I perfectly know that *Fox* is a reprobate, and I can give a reaſon why he ſhould, and will be damned to eternity, though *Fox* can give no reaſon for it. What would *Fox* have done if he had not had other mens words to prove Chriſt within, and to give a reaſon of the hope they had in Chriſt? for *Fox* hath no intereſt in the Scriptures. But I ſhall open this point ſomething more hereafter, where he ſpeaketh of Reaſon, in the 19th page of his Pamphlet.

12. Page 11. *And* Muggleton *ſaith, he rejoyceth in his Curſings, and them that he doth Curſe and Sentence, ſhall never ſee any other God, or Judge.*

But, ſaith *Fox*, *how now* Muggleton, *art thou become God, and Judge? Muſt not all appear before the Judgement-ſeat of Chriſt, to have their ſentence and reward from him, whether they have done good or evil?*

CHAP. XIV.

ANSWER.

DO you *Fox*, and the Speakers of the Quakers, indeed believe that you ſhall appear before the Judgement-ſeat of Chriſt, to

to receive the reward of deeds done in your bodies, whether good or evil? If you do, I ſhall ſay this unto you, that when you do appear before the Judgement-ſeat of Chriſt, *John Reeve* and my ſelf ſhall be there alſo, and look what Sentence and Judgement we have given upon you and others here upon earth, the ſame Sentence will Chriſt give when you appear before his Judgement-ſeat; and look what blaſphemy againſt the Holy Spirit you have committed in this natural body you now have, you ſhall have the puniſhment of that blaſphemy againſt the Holy Ghoſt that ſent us, puniſhed in that ſpiritual dark body you ſhall have, when Chriſt doth raiſe you again, and then you ſhall know that you did appear before the Judgement-ſeat of Chriſt, when you appeared to reſiſt the Holy Ghoſt in us the Witneſſes of the Spirit; and look what Judgement and Sentence we the Witneſſes of the Spirit have given you here in this world, the ſame Judgement and Sentence ſhall be upon you in the world to come, even to eternity. And when you *Fox* appeared before us, to reſiſt the Holy Ghoſt in us, then did you appear before the Judgement-ſeat of Chriſt, and look what Judgement I have given you and others, it may be ſaid to be the Judgement and Sentence of Chriſt, and that you appear before the Judgement-ſeat of Chriſt.

As it is in all Courts of natural Juſtice, when men are condemned by the Judge for the breach of the Law, doth not ſuch an one appear before the Judgment-ſeat of the King? What are all Courts of Juſtice, but the Judgment-ſeat of the King? and whoſoever is juſtified or condemned by the Judges of theſe Courts, they may be ſaid to be juſtified, or acquitted; or judged, or condemned before the Judgement-ſeat of the King.

In like manner it is with the Judgement-ſeat of Chriſt, Chriſt is the chief Judge and King of Heaven and Earth, yet he hath given power to his Prophets, Apoſtles, and Witneſſes of the Spirit, to be Embaſſadors and Judges in his ſtead, as it is with Earthly Kings, ſo that who ever appears before the true Embaſſadors of Chriſt, they do appear before the Judgement-ſeat of Chriſt, and look what Judgement the Embaſſadors, who are Judges, do give upon a man; if juſtified, then Chriſt juſtifies; if condemned, then condemned, and there is no appealing to any other; So that you *Fox*, you have appeared before the Judgement-ſeat of Chriſt already,

ready, and have received your Judgement and Sentence already, but the execution of it is not yet come: and when you appear before the Judgement-ſeat of Chriſt as you mean, and I ſhall be there alſo, and look what Sentence I have paſſed upon you and others here, the ſame ſhall I paſs upon you. When Chriſt which is my Life, doth appear, then ſhall I appear with him in glory, and ſhall ſit upon a Throne of glory, and ſhall judge you wicked deſpiſers of a perſonal God, with the ſame Sentence of eternal Damnation, as I did when I was here in mortality; and then ſhall you *Fox* know to your endleſs miſery, that God gave power to a mortal man like your ſelf, to give Judgement and Sentence of eternal Damnation upon you, though you deſpiſe and ſcorn that a mortal man ſhould give Sentence upon you Speakers of the Quakers and others, but you ſhall finde the Sentence of a mortal man as really true upon you, as if the Immortal God himſelf had paſſed it upon you. But the Reader may finde this more largely opened in *The Quakers Neck broken.*

But to make it appear more plain to the Reader, that the Judgment-ſeat of Chriſt is in this world, as well as hereafter, and that all Prophets, Apoſtles, and true Meſſengers and Miniſters of Chriſt, if they be choſen by him, they are Judges; and thoſe that do appear before them, or any of them, they may be ſaid to appear before the Judgement-ſeat of Chriſt, and look what Judgement Chriſts Judges, which he hath choſen and given them a Commiſſion, doth give Sentence either of Juſtification or Condemnation, they received this Sentence before the Judgement-ſeat of Chriſt, becauſe theſe Judges are choſen by him, as it is with other Judges in the temporal, as aforeſaid.

This I ſhall make more appear by Scripture, as *Mat.* 19. 29. where Chriſt ſaith to his twelve Apoſtles, *You*, ſaith he, *ſhall ſit upon twelve Thrones, judging the twelve Tribes of Iſrael.* Now let the Reader minde: Theſe twelve Apoſtles had the Keyes of Heaven and Hell given them here, and they had power to remit ſins, and to retain mens ſins, that is, they had power to forgive ſins, and power to retain ſins; that is, they had power to juſtifie that man or woman that believed their doctrine, and they had power to condemn thoſe that deſpiſed, and did not believe their doctrine: now theſe people ſo juſtified and condemned by theſe Apoſtles and true

Preachers,

Preachers, they did appear before the Judgement-ſeat of Chriſt, for they were appointed Judges in his ſtead; and that the Reader may underſtand how theſe Apoſtles ſhould judge the twelve Tribes of *Iſrael*, I declare unto you thus.

That theſe Twelve had their Commiſſion from Chriſt to preach the Goſpel of Chriſt, unto the twelve Tribes of *Iſrael*, though many Gentiles believed alſo, yet *Paul* was chiefly ſent unto the Gentiles, and choſen of Chriſt to preach him unto the Gentiles; but the other twelve Apoſtles their Meſſage was chiefly to preach Chriſt unto the twelve Tribes of *Iſrael*, which were the Jewes in their time, and as many of thoſe Jewes as did believe in theſe twelve Apoſtles Doctrine, concerning Chriſts Death, Reſurrection, and Aſcenſion, and other things belonging thereunto, which they preached, I ſay the Apoſtles had power to give Sentence of Bleſſedneſs upon thoſe which did truly believe their Doctrine, and that their ſins were forgiven them, and ſo they came to be juſtified in their own conſciences, juſtified before God, and ſo had peace with God.

So on the contrary, thoſe that did not believe the Apoſtles Meſſage, but rather deſpiſed it, ſpoke evil of it, and perſecuted it, calling it Blaſphemy, Hereſie, Deceit, and Lies, which many of thoſe Jews did, the Apoſtles had power to pronounce and condemn thoſe unbelieving Jewes who deſpiſed and ſpake evil of the Doctrine of Chriſt: Alſo they had power to retain their ſins, ſo that God ſhould never forgive them, ſo that they ſhould never be forgiven in the conſcience, nor forgiven of God: So that theſe twelve Apoſtles doth judge the twelve Tribes of *Iſrael* here in this world; ſome they have judged eternally happy, becauſe they believed their report; others they judged eternally damned for their unbelief and deſpiſings, as aforeſaid; ſo that the Apoſtles did judge the Twelve Tribes of *Iſrael* in their time, as aforeſaid; and this Judgment of theirs is the Judgement-ſeat of Chriſt, and theſe twelve Tribes were before the Judgement-ſeat of Chriſt ſo long as the Apoſtles Commiſſion laſted, which was a matter of three hundred and fifty years after Chriſts death; So that theſe twelve Apoſtles may be ſaid to judge the twelve Tribes of *Iſrael* here in this life, by their Doctrine of Chriſt.

Alſo it may be ſaid that the twelve Tribes of *Iſrael* did appear

before the Judgement-seat of Christ, for many of them were justified by faith in Christ, and many were condemned by unbelief in Christ, so that every one had the Sentence in themselves by the Apostles judging, whether happy or unhappy; and for this faithful service the twelve Apostles have done in this life, in judging according to their Commission, they shall sit upon twelve Thrones of Glory in the Resurrection, and shall give the same Judgement upon the twelve Tribes there, as they did here: that is, they will justifie the same Sentence of Salvation and Damnation upon the twelve Tribes of *Israel*, as they gave here in mortality; they will justifie the same before Christ their King, when they do sit upon twelve Thrones of immortal Glory, and many that believed them here, shall see them in that glory; and many that were condemned here, shall see in their own consciences that their Sentence was true, even as the Rich man did that was in hell.

CHAP. XV.

SO likewise *Moses* and the Prophets were Judges, and did judge those that believed their Report, to be happy; and those which did not, unhappy; as you may see *John* 5. 25. In that Chapter the Jews do upbraid Christ, as if he did accuse the Jews worthy of condemnation, for not believing in him; *But*, saith Christ, *do not you think that I will accuse you to the Father, there is one*, saith he, *that accuseth you, even* Moses *in whom you trust*; *for*, saith he, *had you believed* Moses, *you would have believed me, for he wrote of me.* The meaning is this, That seeing their Fathers did not believe *Moses*, neither obeyed they him, but murmured against him, and tempted God at the Waters of *Meribah*, and at several other times, whereby their carcases fell in the wilderness, by their provoking the Lord to anger, in murmuring against *Moses* and *Aaron*; and these Jews in Christs time being the children of those that tempted God, when they tempted *Moses*, they being devils that tempted *Moses*, yet he being dead, these their children put their trust in his Writings, and condemns their own Fathers, saying, *Had we lived and seen those things, and great wonders our Fathers saw* Moses *and the Prophets did, we would never have murmured against* Moses, *nor have persecuted the Prophets, as our Fathers did*: But when the greatest wonder of all

that

that ever God did for the ſatisfaction of mans minde, was done upon earth, that is, God manifeſt in fleſh; the God and Savior of the world become very man, ſo that men might talk with God in fleſh, as a man talketh with his friend.

Even that Prophet that ſhould be raiſed up like unto *Moſes*, whom *Moſes* adviſed the Generations to come to hear him, and all the Prophets foretold of him, yet when he was come, theſe Jews did not believe him no more than their Fathers did believe *Moſes*, but they tempted him as their Fathers tempted *Moſes*: Neither did Chriſt accuſe, nor judge theſe Jews, nor their Fathers for unbelief, but leaves them to *Moſes* in whom they truſted; ſo that *Moſes* and the Prophets ſhall be the Judges of all thoſe that put their truſt in their Writings; and who ever did, or doth truely believe their Writings concerning Chriſt to come, or truely believe when he was come, they are all juſtified, and ſhall be ſaved by the Writings of *Moſes* and the Prophets.

So on the contrary, all thoſe Jews that read *Moſes* Writings, and the Prophets, and profeſſed obedience unto them, yet did not truely believe them, but rather deſpiſed and perſecuted thoſe that foretold of a Chriſt the Savior; and the children of thoſe Jews perſecuted the Savior himſelf: theſe, I ſay, are all to be accuſed and judged by *Moſes* and the Prophets, for they made a profeſſion of their Writings, but underſtood, nor believed nothing of them; ſo theſe Jews have appeared before the Judgement-ſeat of Chriſt, and they will have no other Accuſer or Judge but *Moſes*, in whoſe Letter men put their truſt: So that *Moſes* will be always ſpeaking in the conſcience, as the blood of *Abel* did in *Cains* conſcience, fear and horror: And this is the Judgement-ſeat of Chriſt that theſe men aforeſaid ſhall, and hath appeared before; for *Moſes* and the Prophets were Judges in Chriſts ſtead.

So that all Commiſſionated men whom God hath choſen to reveal the Myſteries of the Kingdom of Heaven to mankinde, they are all Judges, and are in Chriſts ſtead, and what Judgement they give in ſpiritual matters, Chriſt doth own as his own Judgement; ſo that who ever is judged by any of theſe Judges, they may be ſaid to be judged, whether it be the Sentence of Juſtification, or Sentence of Condemnation, to eternity; and that they received this Sentence before the Judgement-ſeat of Chriſt.

Alſo theſe Judges ſhall all ſit upon Thrones of Immortal Glory, in the Celeſtial Heavens, being faithful here upon earth, as *Moſes* was in his houſe, that was in his Commiſſion of the Law, and the Apoſtles in the Goſpel, and we the Witneſſes of the Spirit, according to the tenor of our Commiſſion have been faithful alſo; ſo that *Moſes*, the Prophets, and Apoſtles, and we the Witneſſes of the Spirit, ſhall ſit upon Thrones of Glory as Judges in the preſence of Chriſt, our God, our King, and our Redeemer in the higheſt Heavens. So much concerning the Judgement-ſeat of Chriſt.

13. The ſame page *Muggleton* ſaith, Becauſe he hath paſſed Sentence upon the Quakers, they ſhall never grow to have more experience in Viſions, and Revelations, but ſhall wither.

Here, ſaith *Fox*, *are more of* Muggleton's *Lies*, *for*, ſaith he, *the truth ſpreads, yea and will ſpread over the whole world more and more.*

CHAP. XVI.

ANSWER.

I Do know and affirm, that thoſe Speakers of the Quakers, and others whom I have paſſed the Sentence of eternal Damnation upon, that they have not, nor do grow in any Experience nor Revelation ſince the Sentence of damnation was paſſed on them, as experience doth plainly manifeſt, and many will witneſs unto it. And as for *Fox* himſelf, what Experience and new Revelation of Scripture have you had ſince you were damned a matter of fourteen years ago? Have you publiſhed any other things but what you did at the firſt? no not ſo much as you did at the firſt; for then it was your Principle of Zeal to fall into Witchcraft-fits, ſuppoſing it was the Spirit of Chriſt that moved you to foam at the mouth, and ſigh, and groan, and ſwell with ſpiritual Witchcraft, and howl and groan as if hell were like to burſt in you; and perhaps a while after your ſpirit would break forth into a many non-ſenſical words, as if the devil had broke forth out of hell: was not this your practice? and were not theſe the moſt eminent Quakers counted amongſt you, who had thoſe Witchcraft-fits? for the Quakers revelation doth ariſe in them onely when the Witchcraft-fit is upon them; nay, I have known ſome that have followed the Quakers, de-

desiring to be of them, and earnestly desiring in their Meetings to have those Fits as other Quakers had; for they thought such persons who had those Witchcraft-fits to be much in the favor of God, and that those Fits had been wrought by the Spirit of Christ, and that he had revealed great things unto them; and because the parties aforesaid could not produce those Fits in themselves, as they saw others have, notwithstanding their melancholy life, their framing their outward aparrel, and observing every motion in the minde, according to the Quakers doctrine, they left no stone unturned, nor no endeavor neglected in the Quakers way, that they might attain those Witchcraft-fits, but could not attain them do what they could: They got the Quakers language of *Thee* and *Thou*, but could not attain the Fits; neither would some of those Quakers own one of these persons because she had not such Fits as they had, so she was forc'd to leave them. And the cause why these persons aforesaid could have no such Fits, it was because they had talked with me before they fell to the Quakers Principles, so that no Witchcraft-Fit could be produced in them, though their endeavors were great.

Also I have drove the Witchcraft-power out of Quakers that have been strongly possest, so that they have never had Fit more. And as for you, *Fox*, have you ever had any Witchcraft-fit since you were damned? did you ever fall into a swoon, and lye as one dumb? and hath the spirit of Reason the devil, which you call the Light of Christ in you? I ask, hath he revealed any mysteries of the Scriptures in the time of your Fit, since you were damned fourteen years ago? Is your revelation of Reason to be seen in writing, yea or nay?

Again; hath *Samuel Hooton*, *William Smith*, *Edward Bourn*, *Richard Farnsworth*, and many others that were damned of late years, have they had any Witchcraft-fits since? or any new revelation? if they have, let them be brought forth to the light. Do you *George Fox* know any Quaker that I have passed the Sentence upon, that can produce a Witchcraft-fit afterwards? If no Fit can be produced as formerly, then I say no true revelation nor experience can arise in the Quakers hearts: Nay, this Sentence it puts a stop to the revelation of Reason also, else why should Quakers fall so, as you do, from your first Principle? for you are not like the people

you

you were ſixteen years ago, there were few Quakers then but they had Witchcraft-fits, but now of late I do not hear of any Quaker that hath any Fits, no not ſo much as to buzz or hum before the Fit comes. But if you *Fox* doth know any of you Quakers that have any of thoſe Witchcraft-fits as formerly, bring them to me, or let me hear of it, and I ſhall caſt out that devil which cauſed thoſe Fits, ſo that they ſhall never have more, but ſhall be ſenſible and in their right mind. So *Fox*, you ſhall finde my words to be truth, and no lie, that the Quakers after the Sentence is paſt upon them, ſhall never grow to have more experience in Viſions and Revelations, but ſhall wither. Do not you, *Fox*, finde this to be true? if you do not, others will witneſs unto it to be truth.

But you ſay, *The truth ſpreads:* I know the truth ſpreads, but not the Quakers Witchcraft-fits which produced Viſions, Apparitions, and Revelations which the Quakers thought had been produced by the Spirit of Chriſt, but they were produced by the ſpirit of Reaſon the Devil, in themſelves; and theſe Fits, Viſions, Apparitions, and Revelations in the Quakers are greatly withered away of late by that Sentence I have paſſed upon the Speakers of the Quakers, and others of that opinion, ſo that thoſe Fits of theirs makes moſt people aſhamed to own them, which formerly people thought them the moſt knowingſt that was poſſeſt with a Witchcraft-fit; ſo that it is plain and clear, and many that were lovers of the Quakers way of Worſhip that can, and will witneſs that their experience in Viſions and Revelation are withered, and come to nothing.

But *Fox* thinks becauſe a many ignorant people comes to hear the Quakers ſpeak their ninny-nonies over and over again, therefore the *Truth*, as he calls it, *ſpreads*, but when it was at the beſt, it was but a lie that ſpreads; indeed a lie will ſpread very faſt, but truth ſpreads very ſlowly; for truth was ten years in the world, and there was not much above forty perſons that owned it, but the Quakers at that time had many thouſands that were Quakers, as was expreſt by thoſe five damned Quakers in *Eaſtcheap*, mentioned in that Book called *The Quakers Neck broken.*

14. Page 14. *Muggleton* ſaith, He could never finde any Quaker that would own God to be a perſon in form of a man, which ſhews the Quakers darkneſs.

Here,

Here, saith *Fox*, Muggleton *hath shewed his ignorance of the Scriptures*; *for*, saith he, *the Scriptures saith*, *That God is a Spirit*: *And Christ saith*, *that a Spirit hath not flesh and bone as I have*. *And*, saith *Fox*, *God fills heaven and earth*; *and herein*, saith he, *thou hast shewed thy ignorance and darkness*.

CHAP. XVII.

ANSWER.

TO this I shall make it appear to the Reader, that my words are truth, and that *Fox* hath shewed his ignorance and darkness, both of Gods filling Heaven and earth, and that *Fox* nor the Quakers doth not believe that Christ hath flesh and bone of his own distinct of himself, and that this flesh and bone of Christ is now in heaven above the stars.

Let the Reader minde the words of Christ: His disciples supposed they had seen a Spirit, these disciples were ignorant at that time as most people, thinking that Spirits might walk without bodies, or that Spirits might assume bodies, and appear to men: this ignorant opinion was in the disciples of Christ before they were endued with power from on high, and this is the general opinion of all men, but those that have a Commission from God; for if God had never chosen Prophets and Apostles, and Witnesses, to enlighten the understanding of people, all people in the world would have believed so; therefore it was that Prophets caused Kings to put to death all Witches and Wizards that dealt with familiar spirits, as *Samuel* did, and King *Saul*, out of *Israel*; but all the Nations of the earth besides did practice Witchcraft, and dealing with familiar spirits, and did believe that spirits might, and did walk without bodies, and could assume what shapes they please. The same opinion is now all the world over, and in the Quakers also; and the disciples of Christ at that time had a smatch of the Heathen opinion in them, which made them through their ignorance to suppose they had seen a Spirit without a body to walk before them: but Christ willing to convince them of that vain and lying opinion saith to his disciples, *Feel me, and handle me, for a Spirit hath not flesh and bone as I have*; as if he should say, No Spirit can appear without a body, for a Spirit without a body is a meer shadow presented

ſented to your fantaſie through your ignorance, as if Chriſt ſhould ſay, do not believe that Spirits can walk without bodies, there is no ſuch thing, it is but a meer ſhadow you ſuppoſe to be a Spirit, but come to me, and feel me, and handle me, for a ſhadow as you take or think to be a Spirit, hath not fleſh and bone, nor is of no ſubſtance as I am. This was after Chriſt was riſen from the dead, and before the Apoſtles had received power from on high, ſo that the Reader may ſee that Chriſt had fleſh and bone after he was riſen from the dead: now I would fain know of the Quakers what became of this fleſh and bone of Chriſt, where it went, or where it is now? Sure you Quakers will not ſay this fleſh and bone of Chriſt is within you, neither will you acknowledge that the fleſh and bone which is the body of Chriſt riſen from the dead, to be now in Heaven above the ſtars diſtinct of himſelf: for that body of Chriſt which was felt and handled by his diſciples, was that body that was prepared for the God-head Life to dwell in, and to ſuffer, and when that body of Chriſt aſcended to Heaven, the God-head Spirit aſcended with it alſo.

So that there is but one God, and one body of God, ſo that Chriſt is God embodyed with fleſh and bone in all things like unto man, ſin excepted, as the Scriptures ſaith; ſo that Chriſt cannot be in the Quakers, neither in his body nor his ſpirit; neither are they members of his body not by union of faith as true Believers are; for then Chriſt hath never a body, neither within them, nor without them; for if they ſhould believe that Chriſt hath a body diſtinct of his own, at ſuch a diſtance & reſidence above the ſtars, then I ſay the Quakers Principle of Chriſt within them would vaniſh like ſmoak indeed, as it doth with many true Believers that were of the Quakers faith, before they came to know the true God, and the right devil: but the Quakers are in black, pitchy darkneſs, ſo that it is a vain thing to talk to them of Heavenly Myſteries, as the Myſtery of the true God, and the myſtery of the right devil, and how they became fleſh; for the Quakers have got, as they imagine, God and devil, hell and Heaven, Reſurrection, and all within them, ſo they cannot tell where to finde any God without them, but an Infinite Spirit without a body; alſo their devil is a bodileſs ſpirit, they know not from whence he came, notwithſtanding he is in them.

CHAP.

CHAP. XVIII.

ALso *Fox* saith, *God fills heaven and earth.* Here he repeats Scripture words, but never gives any Interpretation: he hath repeated many words of the Prophets, Apostles, and the words of Christ, he hath named their words to prove me a liar, but he gives no interpretation, no not one Text that he hath brought against me: I do think he never did interpret any Scripture words in his life. I marvel how the people called Quakers are satisfied with their bibble-babble, that never tells what the sense of such words of Scripture are as they so much talk of, but I cannot expect no other from quakers, for they are all alike.

So *William Smith*, *Samuel Hooton*, *Richard Farnsworth*, they named many places of Scriptures, which were other mens words, against me, as *Fox* doth, but never did interpret any. But *Fox*, do you conceive that God is so big a bulk, that he fills heaven and earth with his bigness? how comes it to pass then that the Quakers bodies and others are so empty? for if God be so big to fill Heaven and Earth, me thinks the Quakers bodies are but little vessels in comparison of Heaven and Earth, they are great vessels, and doth certainly hold God, and yet many vast places in the earth where God is not at all, and I know many Quakers and others that God is not in them at all, how is it then that God fills heaven and earth? Oh this blind *Fox!* it is the nature of Foxes to be cunning and subtile, but this *Fox* is ignorant and simple to repeat Scripture words and give no distinction, that is the cause of such gross errors concerning God and devil; for *Fox* takes God to be an Infinite Spirit without a body, and this Spirit without a body fills heaven and earth without distinction, and so *Fox* his devil is a bodiless Spirit, so that he can give no distinction what the devil is, though I know he is one himself: but for the Readers sake I shall interpret a little how God may be said to fill heaven and earth, as thus: God is a single person in form of a man, a spiritual person, and no bigger in compass than a man, and he was so from eternity, even of the same stature as the first *Adam* was, therefore said to be *made in the image and likeness of God.* Also Christ is said to be *the express image of his Fathers person*; the meaning is this, that Christ was the express Image of God the Father, as he was God in Immortality and Glory; and as Christ was in mortality and shame

he was the expreſs image of his Father *Adam*, for the Scriptures calls *Adam* his Father, and *David* is called Chriſts Father as he was man; ſo that Chriſt being God and man, ſo that God is of no bigger bulk or bigneſs, nor never was, than the compaſs of a man, and the firſt *Adam* was of the ſame bigneſs for compaſs of perſon as God was that made him, and the ſecond *Adam* Chriſt, which was God and man, was of the ſame compaſs when upon earth, as the firſt *Adam* in the beginning of the world was, the Scriptures are full to prove this. But it would be too tedious to ſpeak of them in this place, neither was it my intention to ſpeak of this point now, onely that the Reader may ſee the darkneſs of the Quakers, to think God ſo big a bulk to fill heaven and earth, and give no diſtinction how.

This being a ground-work to know what God is in himſelf, ſo it may eaſily be underſtood how God fills heaven and earth: he fills heaven and earth by his wiſdom and power, in that he created all things by the power of his word: alſo by the power of his word he hath planted a Law in every creature according to its kinde, he hath by the power of his word written his Law in the holy Angels, and all other celeſtial creatures in heaven, and every creature in heaven in their kinde obeys his Law written in their natures by the power of his word, ſo that all the creatures in heaven obey him, and ſets forth the praiſe, wiſdom, power, and glory of their Creator, their God, and King, ſo that heaven is filled with his glory.

Likewiſe God hath written by his wiſdom and power of Creation, a Law in every creature here upon earth, he hath written by the power of his word a Law in mans heart who is the Image of himſelf, whom God made lord of all other creatures; he by the power of his word hath placed a Law in the beaſts of the fields, in the fowls of the air, in all ſenſible creatures hath he planted a Law, and they all obey him in their kinde, and ſets forth his glory.

Yea, he hath by the power of his word placed a ſecret Law in the Vegetables, as Trees, Plants, Herbs, and all things of that kind, nay, by the power of his word he hath put a Law in the Sun and Moon, to run their courſe in their ſeaſon appointed.

Alſo he hath placed by the power of his word a Law in the Stars, and Planets, and in all the Hoſt of Heaven on this ſide the Firmament; nay, he hath ſet the Law of bounds to the Sea, and great Waters,

Waters; all theſe things, and a thouſand times more hath he done by his wiſdom and power, and all theſe things which he hath made byt he power of his word here below upon this earth, they declare his handy-works, and doth ſhew forth the wiſdom, power, and glory of God their Creator, every thing in its kinde ſhews forth the glory of God, and ſo God hath filled the earth with his wiſdom, power, and glory, in that he hath placed a Law in every thing according to his pleaſure, to ſet forth his praiſe here on earth

And in this ſenſe God may be ſaid to fill the heaven and earth, and yet his perſon but the bigneſs of a man as aforeſaid; and he may be called the *Great God*, in reſpect of his great power, but not in reſpect of his perſon; for a King may be called a great King in reſpect of his great power; as *Nebuchadnezzar* King of *Babylon* was of great power, as in *Daniel* 4. 20. *He was as a Tree which reached up to heaven.* So likewiſe his *dominion is ſaid to reach to the ends of the earth*, as in verſe 22. So that it was the greatneſs of his power that reached up to heaven, and to the end of the earth, that is, as far in the earth as his Power, Decrees, and Laws would reach, yet the perſon of this great King was no bigger in ſtature and compaſs than another man.

So it is with God, though his power, wiſdom, and glory fills heaven and earth, in that he hath given Laws, and placed Bounds to all his Creation, as I ſaid before, yet he himſelf is no bigger in bulk, nor in compaſs than a man, as the Scriptures doth in many places prove, and as I have ſaid before; and in this ſenſe the Scriptures doth mean that God fills heaven and earth.

But *Fox* and the Quakers looks upon God to be ſo big in his Eſſence and Spirit without any body, that he fills heaven and earth, the Air, and all things elſe with his great big Spirit without a body, this is the Quakers God, and Chriſt; ſo they can get God in to them, as they think, and then when they part out of the body they now have, then their ſpirits goes into God again, ſo that the Quakers God and their Spirits doth ſo whip into one another, ſo that no body can tell where to finde either of them.

This is the Quakers Principle, and their imaginary God & Chriſt, and this is that Spirit they call the Spirit of Chriſt in them; this is that Chriſt they are members of, and bone of this Spirits bone, and fleſh of this Spirits fleſh; for they abhor ſuch a God that is a per-

ſon, and can be confined to one place of reſidence, but they muſt have a great infinite Spirit who fills all places, and all things, which cannot be known nor underſtood what he is, ſuch a God as this muſt the Quakers have, that their ſpirits may ſlip into him, when death doth approach; for Quakers thinks their ſouls cannot die, they look upon that to come from God, therefore immortal; ſo they think to ſlip out of thoſe bodies they have, and ſo creep into that infinite Spirit again from whence they came, as they ſuppoſe, for they are of *Solomons* opinion, *the body to the duſt and the ſpirit returns to God that gave it*; but *Solomon* was ignorant in this point, though he was a wiſe Man in things of nature, and you Quakers will find your thoughts and conceit in this thing fruſtrated, and that your ſouls ſhall die, neither ſhall your ſouls ſlip out of your bodies, neither ſhall it go into God again, as you doe vainly imagine; but as your ſouls doth die a natural death here, even in the ſight of others, ſo many of you ſhall die an eternal death hereafter, in your own bodies; ſo that God ſhall be no hiding place for you, but he will ſay, *Depart from me ye workers of iniquity*; for you have been the greateſt deſpiſers and blaſphemers againſt a perſonal God, and them whom I ſent, of any.

CHAP. XIX.

AGain it will be neceſſary to give *Fox* the Quaker a little to underſtand the bigneſs of the right Devil. *Fox* may remember that I have ſhewed before that *Cain* was the firſt Devil in fleſh, and the right Devil, and that the ſpirit of the Devil is not bodyleſs, as the Quakers doth vainly imagine; and this *Cain* the firſt and right Devil was a Man, and of the ſame ſtature and bigneſs as the Serpent Angel was who beguiled *Eva*, who was *Cains* Father.

For *Adam* was none of his Father, as I have ſaid before, but I perceive that *Fox* and other Quakers are unacquainted with the right Devil; ſo that they wonderfully ſtrange at my words, to call the Devil a right Devil, they never heard the Devil called a right Devil before.

I have received Letters from Quakers before, deſiring to have it proved by Scripture, but I perceive the Quakers are unacquainted with the right Devil, and altogether ignorant of the wrong Devil; for

for they know neither right Devil nor wrong Devil: but if *Fox* the Quaker will but follow my advice, he ſhall ſee a right devil; let *George Fox* but take a *Looking-glaſs* and look into it, and he ſhall ſee his own face, and then he will ſee a right devil, and he need go no further to ſee the right devil, and all other quakers that are ignorant of the right devil, let them look into a glaſs and there they may ſee themſelves to be right devils, and not wrong devils.

15. The ſame page *Muggelton* ſaith, that Chriſt hath a diſtinct body of fleſh and bone of his own.

To this *Fox* ſaith, *Is Chriſt diſtinct from his Saints? then how come they, ſaith Fox, to be of his fleſh and bone?*

CHAP. XX.

ANSWER.

HEre people may ſee *Fox* hath manifeſted his deceit, and how he carrieth the Principle of the Quakers in an Allegory to deceive the people; for their Chriſt they ſo much talk of, is a meer Allegory; *For* ſaith *Fox* in another place of his Pamphlet, *we own the Son of God, and his fleſh, and bone, and blood, who was Crucified, and laid in the grave and roſe again, and ſits at the right hand of God.*

Here *Fox* ſeems to owne Chriſts Body without him, but it is in a myſtery; for he doth not believe that God hath any right hand or left hand either; for infinite ſpirits hath no hands, there is no need of ſpirits without bodies to have hands: but the Reader may plainly ſee that *Fox* hath a myſtical meaning, or elſe he groſſely contradicts himſelf:

For, ſaith *Fox*, *is Chriſt diſtinct from his Saints, then how came they to be of his fleſh and bone?* ſo that *Fox* his words here are quite contrary to his words before; ſo that it may be clear to thoſe that are not ſtark blind, that the quakers do not believe that Chriſts fleſh and bone is now in Heaven above the Star: without them; *for*, ſaith *Fox, can Chriſt be diſtinct from the Saints?*

So that *Fox* looks upon the quakers bodies to be members of Chriſts body of fleſh and bone, and ſo all the Quakers bodies which they count members, they make up but one body of Chriſt, & Chriſts Spirit in them they count the head, and the Quakers fleſh and bone to be Chriſts body of fleſh and bone; ſo that Chriſt can not be

diſtinct

diſtinct of himſelf, nor have fleſh and bone diſtinct both in body and ſpirit.

This is the Quakers imaginary Chriſt, which is the abſolute ſpirit of Anti-chriſt, and this ſpirit of Anti-chriſt it doth reign more in the Quakers people, then in any people whatſoever. Here people may ſee what the Quakers Chriſt within them is, a meer allegory, a ſpirit without a body, and their fleſh and bone of their bodies they count Chriſts body, and ſo when their ſouls ſlips out of their bodies, and goes into God, as they imagine, their bodies goes to the Earth, and ſo Chriſts body goes to the Earth, and his ſpirit that is in them, goes into Gods vaſt ſpirit that taketh all things into its ſelf; And according to Squire *Pennington's* ſaying unto *John Reeve*, but it was when he was upon the Ranting Principle, but ſince that he is turned Quaker; for the quakers principle is but the Ranters refined into a more civil kind of life.

For the Ranters were ſo groſly rude in their lives, that ſpoyled their high language, and made people weary of them; but the Quakers that were upon the Rant are the beſt able to maintain the Quakers principle of Chriſt within them, than any other quakers that were not upon the Rant, as *William Smith*, and Squire *Pennington*, and others as I know: ſo that people may plainly ſee that the Quakers are led and guided by the ſpirit of Antichriſt, that will not allow Chriſts body of fleſh and bone to be diſtinct from his Saints, but would have the Quakers bodies to be Chriſts fleſh and bone; This is that ſpirit of Anti-chriſt that denied Chriſt come in the fleſh, as *John* in his Epiſtle ſaith; for who ever denies Chriſt come in the fleſh, and that fleſh he is come in to be diſtinct of it ſelf from all other fleſh, and from all other Creatures both in Heaven and in Earth, I ſay is the ſpirit of Anti-chriſt, which I am ſure the Quakers are, and do more than the Pope, ſo that the ſpirit of Anti-chriſt reigns in the quakers people more than in the Pope, and his people; the Pope indeed is more ſuperſtitious than the quakers, but the quakers are for more Anti-chriſtian than the Pope in their doctrine.

16. Page 15. *Muggelton* ſaith, this body of Chriſt is the only God. This *Fox* calls darkneſs, and ſaith God is a Spirit, and God is in Chriſt, who prepared Chriſt a body: there cannot be, ſaith he, Chriſt without God; and, ſaith *Fox*, the quakers do know Chriſt in the fleſh, and ſaith he feels me.

CHAP.

CHAP. XXI.

ANSWER.

THat is as true a saying of mine, as ever was spoken with tongue, that the body of Christ is the onely God, and they are reprobates who dares denit, yet this devil *Fox* the quaker calls it *darkness*, and saith, *God is a Spirit, and God is in Christ:* what ignorance of God doth this *Fox* manifest? if God be in Christ and that body of Christ was Gods body which was prepared for the spirit of God to be in, then must Christs body needs be the only God.

For if God was in Christ, and *Fox* saith there cannot be Christ without God, than that body of Christ had the Spirit of God in that body; then I say Christs body must needs be the onely God, for God and Christ, saith *Fox*, cannot be one without the other, then I say where Christs body is, there is Gods body.

For if the spirit of Christ, and the spirit of God be all one spirit, as I think no man dares denie, then I say, if the spirit of Christ and the spirit of God be all one spirit, then I say one body was prepared for this one spirit, even the body of Christ his own flesh and bone, so that this body of Christ and the spirit of God is in that body, so that body of Christ being God and Man, that body may be called, and is the onely God, and who ever prayeth to any other God, he prayeth to a God of his owne imagination, as all your Quakers do; yet *Fox* calls this darkness to say Christs person, body, and spirit is the onely God; yet he saith God and Christ cannot be one without the other; but he will not acknowledge Christs body of flesh and bone to be so honored, as to be called the body of the onely God: how confused is this *Fox* in distinction concerning God and Christ, they must be both one, and they must not be both one; one of them must have a body prepared, but the other must be a spirit without a body; this is the Quakers confused non-sence.

But I know *Fox* his juggle; he means, as I said before, that the Quakers bodies are Christs body, & so Christs Spirit and Gods Spirit being all one, the spirit of Christ is in the Quakers bodies, whom he calls *Saints*, and the Saints bodies are called by the Quakers the body of Christ, that is prepared for the spirit of Christ and God, which is all one, to be in.

And

And this is the Christ the Quakers own to have within them, this is the Quakers mystery of iniquity to shufle off the belief of the body of Christ without them distinct from them, even at such a distance as Heaven and Earth, for his body of flesh and bone is in Heaven above the Stars, but the Quakers bodies are here on Earth, and must rot in the Earth; but Christs body doth live for ever and ever: So that the Quakers bodies are neither members of Christs body, nor the body it self, which is prepared for the spirit of Christ, the spirit of the onely wise God, to dwell in; for in Christs own body of flesh and bone did the fulness of the God-head dwell bodyly in him, that is, all the fulness and spiritual substance, and essence, and being of the Godhead spirit dwelt in Christs body of flesh and bone when he was upon Earth, and in no mans body else; and this body who had the fulness of the Godhead in it, I call the Godhead Spirit, and that body together the only God, and this body and spirit of Christ is both distinct from the Quakers bodies, and all mens bodies else.

So that the Quakers Christ within them is a meer imaginary Christ, which the spirit of reason the devil, the Anti-christian spirit hath produced in them, and not the true Christ; So that the Quakers knoweth no other Christ in the flesh but that Christ within them, and their bodies is this imaginary Christs body; this is the Quakers Christ spirit and body they so much talk of, this I know to be true, for as I said before, and in *the neck of the Quakers broken*, that is, the Quakers should own that body of Christ, flesh and bone without them, at such a distance as above the Stars, to be the onely God; then I say the Quakers principle of Christ within them would vanish like smoak.

And for this cause have I passed the sentence of eternal damnation upon so many Quakers for denying that flesh and bone of Christ without them to be the onely God; for the Quakers are the greatest fighters against a personal God without them distinct of himself, of any that professe the Scriptures.

Here *Fox* saith he feels me: that saying of *Fox*, is true I know you do feel me, and you shall feel me to eternity, and so shall more of you Quakers feel that sentence of eternal damnation that I have passed upon you; so that your Christ within you cannot, nor God without you will not, deliver you from that sentence and curse I have passed

passed upon you; it will, and shall be written and ingraven upon, and in your hearts of stone, even as the Law that *Moses* gave was written in Tables of stone to signifie the Law written in the seed and nature of reason in the reprobate Angel before his fall, from whom all men received that seed of reason, and so the Law written in it.

So that as you feel the motions of that Law written in your hearts, your thoughts accusing and excusing, shewing the Law written in your hearts, so shall that sentence I have passed upon you be printed in your memory, always judging and accusing of you for your blasphemie against the Holy Ghost, and despising the messengers of the holy Spirit, and you shall remember you were told so by a true Prophet:

So that you shall feel me indeed to your endless misery; and if you do not find this to be true as I have said, then let the same evil I have judged upon you, let it be upon me, or if God will not own what I have said unto you despising Quakers, or if I judge thus without a commission and authority from the true God, let God judge me with the same judgment I have judged you and others with: this is as much as can be said by man.

17. Page 19. *Muggleton* saith, the devil so much spoken of in Scripture, is nothing but the spirit of reason in man that killed the righteous; also it was the spirit of reason the devil that kil'd the Just.

Here *Fox* blames my judgment, and pleads for Reason, as if all reasonable men had saith from those words of *Paul*, who desired to be delivred from unreasonable men; *For*, saith *Paul*, *all men have not faith*; so that *Fox* looks upon the devil to be nothing else but unreasonableness.

CHAP. XXII.

ANSWER.

HEre *Fox* shews his ignorance and darkness both of the devil, and of the meaning of the Scriptures, and of the Apostles words; the want of distinction, and the want of the gift of interpretation, is the cause the Quakers are so ignorant of every true Principle of Faith. For the speakers are the worst of all men in that, for they never gives meanings of Scripture, nor interprets any.

Look into all the Quakers writings, and they give no meanings,

nor interpretations of any; for no interpretation can be given but there must be a meaning, as there was by *Philip* to the *Eunuch*, but the Quaker names the Scripture words that are for his purpose, & though there be three places against that he names to prove to the contrary, the Quaker will give no meanings nor distinctions, but say, *it is the flesh that asks questions*: and this is the cause the Quakers are so unable to dispute, or to answer questions, or interpret Scripture, indeed I cannot see how they should, their foundation is so sandy, one puffe of wind from a true Messenger or Minister of Christ will blow down all the Quakers building; For they have none of the true Corner-stone to build upon, nor that Rock which is Christ without them, but a sandy foundation of a Christ within them.

Yet because I would not have the Reader unsatisfied that the spirit of Reason in man is the devil, and that it was the spirit of Reason in man that always killed the righteous, and the Spirit of Reason that killed the Just, I shall prove it by Scripture, and shall explain those words of *Paul*, *who desired to be delivered from unreasonable men, for all men have not faith.*

I know it is a vain thing to interpret Scriptures to Quakers, or to give meanings of Prophets, or Apostles to Quakers; but for the sake of others that shall read this Epistle, I shall open this point, and prove by Scripture that the spirit of reason in man is the devil.

First, it was the spirit of Reason in *Cain* that killed righteous *Abel*, for *Cain* reasoned in himself, why should God accept of *Abel* & his offering, & not of him and his offering: he reasoned in himself why should God send fire from Heaven to testifie his aeceptance of *Abels* offering, & send no fire from Heaven to consume his offering: Also *Cain* reasoned in himself, I am the first-born, and lo God hath had respect unto the younger, what reason is there that God should respect the younger and reject the elder? Likewise *Cain* reasoned in himself, that he would kill *Abel*, then thought he, God will accept of me, there being none to offer up sacrifice unto him, but himself; so these reasonings and such like passed through *Cains* soul before he was resolved to kill righteous *Abel*; but this reasoning being too strong for *Cain*, it made him resolve to kill his brother when he had an opportunity, which a while after he had an opportunity, when he met *Abel* in the field, he talked with him and slew him. And this spirit of reason in *Cain* was the first devil in man

man that killed righteous *Abel*, and this was the ſpirit of reaſon in *Cain*, and not any unreaſonableneſs in him.

For he thought he had reaſon to kill *Abel*, ſeeing God had dealt ſo by him to accept the younger, and reject the elder. Alſo the like caſe was with *Jacob*, and *Eſau*, becauſe *Jacob* had got the bleſſing from *Eſau*, he reaſoned in himſelf to kill his brother *Jacob*; ſo he reaſoned in himſelf how he might do this murder, and not incur his Father *Iſaac's* diſpleaſure, ſo he reaſoned in himſelf how he might have opportunity to do it, and not to be diſcovered that he did it, and this reaſoning in *Eſau* took place in his ſoul, and gave a reſolution to put it into execution to kill *Jacob*, becauſe he was bleſt, and *Eſau* was not bleſt with that bleſſed promiſe that the righteous Seed ſhould come of him, as his brother *Jacob* was.

For this is to be minded by the Reader, that the perſon that is accepted of God, of that perſon the righteous Seed muſt, and doth come of; & look what perſon is rejected of God, of that perſon muſt, and doth come the reprobate and curſed Seed, as it was in *Cain* and *Eſau* alſo; *Eſau* would have put his reaſoning of his mind in practiſe, had not *Rebecca* his Mother by her revelation of Faith ſent *Jacob* away out of *Eſaus* reach; but *Eſaus* reſolution remained in his minde ſtill, and waited for an opportunity: now was not this reaſon in *Eſau* the devil? for if *Eſau* had had no reaſon to kill *Jacob*, he would never have reſolved to do ſuch wickedneſs, but *Eſau* thought he had good reaſon to kill *Jacob*, who had ſtoln away the bleſſing from him, whoſe birthright he thought in reaſon it was, ſo he thought it was but reaſon to kill his brother who had done him that injury or wrong: was not this the ſpirit of reaſon the devil in *Eſau*, that would have killed his brother *Jacob* of whom the righteous Seed came of?

Again, were not thoſe reaſonable men that talked with Chriſt, to whom Chriſt ſaid, *Why reaſon you in your ſelves, ſaying, you have Abraham for your Father*, ſaith Chriſt, *God is able of theſe ſtones to raiſe up children unto Abraham*, ſo thoſe Phariſees and Saducees that came to the baptiſm of *John*, *Mat.* 4. were they not wiſe rational men, and indued with a high meaſure of reaſon? did not they ask a reaſonable queſtion whether *John* was the Chriſt or no? yet *John* calls them *a generation of vipers:* and Chriſt calls thoſe wiſe rational men he talked with, Serpents, Devils, yea, and that the devil was their Father; yet theſe were wiſe, prudent men, indued with a

great measure of reason: they were no distracted men, nor possest with any witchcraft-fits, as you Quakers are, but were sober, sensible men, and would ask a reasonable question, and required a reasonable answer, yet this spirit of reason in these wise and prudent men, it was but the devil reason in them.

For *John* calls them *a generation of vipers*, and Christ calls them *Serpents, Devils*, and that they were the devils children, yet these were wise men, endued with reason, and it was that wisdom of reason in them, that would have intrapt Christ in his words that they might have had some reason to have put him to death; for Reason propounds questions to catch him in his words, that they might have had some reason to put him to death, therefore Reason layd many snares to catch him.

So they reasoned amongst themselves, if we let this man alone, the Romans will take away our place and nation, so when they had accomplished their desires by their reason, and brought him before the High-priest and Councel of the Jews, the Councel some of them reasoned that it was fit Christ should die for blasphemy, in that he made himself the Son of God; others reasoned again that he ought not to die by their Law, not being justly accused.

So when he came into *Pilates* custody, what reasoning had *Pilate* in his spirit? his reason told him it was better to whip Christ, than to kill him; and *Pilates* wifes dream put him exceedingly to reason how he might deliver Christ, but the reason of the High-priests and Elders and those that were below them, their reason was too strong for *Pilate*, and *Pilate* thought it more reason to obey *Cesar* then his wifes dream, or the reasoning of his own heart.

So that his reason was, he thought better to keep the favour of *Cesar*, and the honor of this world than the peace of his conscience and favour with God; so his reason and their reason together delivered up the Just One to be crucified by reasonable men, for the Centurion and those that guarded him were reasonable men also, and thought it but reason to obey their Rulers command in this, as well as other things: so that it may be cleer to those that are truely inlightned, that the spirit of reason in man is the devil, and that the spirit of reason did kill the righteous in the beginning, and the spirit of reason did kill the Just person, even Christ Jesus.

CHAP.

CHAP. XXIII.

AGain, it may be cleer that the ſpirit of reaſon in man is the devil, as may plainly appear by thoſe Chief-prieſts and Elders of the Jews, as in *Mat.* 21 23. theſe Chief-prieſts and Elders would know of Chriſt by what authority he did thoſe things? but Chriſts anſwer was, *Is the Baptiſme of John from Heaven, or of men?* and theſe Chief-prieſts and Elders of the Jews reaſoned in themſelves, if they ſhould ſay from Heaven; then their reaſon told them they fought againſt God; and if they ſhould ſay, *John Baptiſt* had his commiſſion from men to baptiſe with water, then their reaſon told them that the people would ſtone them:

So they reaſoned in themſelves it was better to ſay, they could not tell, which was a lye againſt the light of their own conſcience. Here the Reader may ſee that the ſpirit of reaſon in man is the devil; for theſe Chief-prieſts and Elders were wiſe, prudent men, endued with a great meaſure of reaſon, elſe they would not have bin choſen Governors and Expounders of the Law and Prophets to the people of the Jews; yet theſe reaſonable men were devils, even thoſe who Chriſt called *Serpents*, *Devils*; and *John Baptiſt* called *a generation of vipers.*

So that it may be cleer to thoſe that are inlightned, that the reaſon in man is the devil, and not onely a devil, but a damned devil; for it was the ſpirit of reaſon in man that always blaſphemed and fought againſt God, and perſecuted and killed the Juſt and the righteous, becauſe God would not accept of the devil reaſons worſhip, as he did of the Juſt and innocent worſhip of the ſpirit of Faith: and as for that ſaying of *Paul*, *who deſired to be delivered from unreaſonable men, for all men have not faith*, I am of *Pauls* mind in that, for I have had experience in a meaſure of the bad dealings of unreaſonable men as *Paul* had: but I ſhall ſhew the cauſe and why *Paul* calls them *unreaſonable men*, it was becauſe the rude multitude, or ſome envious men upon the report of other envious people, would beat and abuſe *Paul* without any authority from the Rulers, or without the command of ſome officer, as is cleer in the *Acts* concerning *Demetrius* and the Goddeſs *Diana*: how were ſome of *Pauls* friends

friends beaten by unreasonable men, and *Paul* himself would have bin served so and worse, had he not bin rescued by the Town-Clark's speech; which speech of his shewed that the people did that which was not lawful by their Law, therefore unreasonable, and were in danger to be called to account by the Judges of their Law, as Deputies and such, and to be punished as offenders of the Law for their unreasonable practice, to beat and kill men uncondemned by the Law, as you may see *Acts the* 19. 18. *and so in Acts* 23.

How *Paul* had like to have bin killed by unreasonable men, forty of them had bound themselves in an oath, neither to eat nor drink till they had killed *Paul*; yet by the power of the Centurion who had a commission from the Magistrates to keep the peace, would not suffer these men to do such unreasonable deeds to kill a man, and not condemned by the Law of reason; for all Laws are made by the reason of man to govern people by.

So in other places in the *Acts* you may read how *Paul* was abused by unreasonable men, so that *Paul* had cause, and all Saints else, to desire to be delivered from unreasonable men; for all men have not faith; *Paul* knowing that those men that have faith dares not persecute men for consciences, though he hath reason so to do, much less to persecute men for conscience against Law and reason, as the rude multitude doth, and envious men doth, having not Law of their side, but are punished as evil doers by the law of reason for doing things contrary to the Law, therefore called *unreasonable men.*

And in this sence *Paul* desired to be delivered from unreasonable men, for he knew men that had faith in their hearts would not persecute nor abuse him, nor kill him, though he should give them cause. This I my self knoweth by experience to be true, for I have fallen sometimes into the hands of unreasonable men, for I have bin pull'd out of the house by head and shoulders, and beaten with their fists, and knocked down in the garden, and when they were affraid to do me more mischief in another bodies house, they consulted to lay in wait in all the Alleys to catch me as I came out, that they might do me some further mischief, and no body know who did it: they thought to break my bones, if not kill me, but they were somewhat prevented, for we passed through a mans garden a private way, so that the layers in wait could not catch us untill we came

came in the fields, but when they heard we were past the corners of the Alleys which were four, they run, and the boys run to see the men run, that the dust and gravel did flye about with the sound of their feet, to overtake us; so two of the men of the most desperatest of them overtook us in the fields, and they both smote upon my head and neck with their fists a while, and then run to *John Reeve*, and struck up his feet, and he fell upon the gravel which made his hands bleed, so he lay upon the ground, and people came thick about us to know what was the matter; but the woman came in whose house I was pulled out of, and she knew these two men that pursued us in the fields, so they left off, and flank away, lest she should have had the Law of them for abusing us in her house: There was about a hundred of them in her house and garden when they pulled me out, these were unreasonable men, such as *Paul* met withall which he desired to be delivered from. Several times hath *John Reeve* and my self been in danger to be abused and spoiled by unreasonable men, and it was upon the same account, as *Paul* was.

For he was served so for declaring Jesus Christ to be the Son of God, and that he was a messenger to declare it; and we for declaring Christ Jesus to be the onely God, and our selves to be commissionated from him, to bless the Seed of Faith, and curse despising spirits to eternity.

So that I am not unacquainted, nor ignorant of *Pauls* words; For it hath been always my desire ever since to be delivered from the rude multitude, who doth not go by the Law of reason, but doth act as bruit-beasts, who have no reason in them, therefore called unreasonable men. This is a true distinction and interpretation what the devil is, even the spirit of reason in man, and how reason always killed the just and righteous Seed of Faith, and what the Apostle meant when he desired to be delivered from unreasonable men, and who may be said to be unreasonable men. Much more might be said in this point, but I suppose there is enough written to satisfie and inform any man that hath true light of faith in him, or hath but moderate reason.

Onely this may be minded by the Reader, that the Scriptures never called distracted men, nor mad-men, nor fools; nor distempered brained men are never called *Devils*, though these men are possest

poſſeſt with Devils; that is, with diſtempers of nature, theſe are Devils that are produced through accidents of nature, through ſome extraordinary grief, fright, or loſſes, and ſuch like, hath broke the brain, and ſo the ſeat of reaſon is quite out of order, and makes them more ſtrong then when their reaſon was in order, and ſo come to be poſſeſt with devils; theſe devils are produced by accidents in nature, as I ſaid before.

So not thoſe devils the Scriptures ſpeake of: we never read that any Prophet, Apoſtle, or Chriſt himſelf did ever condemn or judge ſuch perſons, but rather pitied them, and healed them, and caſt thoſe devils out, as may be read in Scripture, nay the civil Magiſtrate doth not regard what a mad-man ſaith, whoſe reaſon is out of order; therefore it may be clear that the moſt wiſe, prudent men, who have the greateſt meaſure of reaſon in them, are thoſe Devils the Scriptures calls devils, therefore more fit to be politicians both in Church and State, neither could unwiſe man in reaſon govern this world as it is at this day.

So that it may be clear to thoſe that are inlightned, that the ſpirit of reaſon in man is the devil that killed the righteous and the Juſt, for *Cain* was a high pitch of reaſon when he killed righteous *Abel*, for *Cain* had the fulneſs of the reprobat Angels ſpirit of reaſon, it dwelt in *Cain* bodily, and *Eſau* had much reaſon, and *Judas*, and that devil that tempted Chriſt was a man, & had a great meaſure of the wiſdom of reaſon in him; and thoſe Chief-prieſts and Elders that Chriſt called *Serpents*, *Devils*, that tempted him, were indued with a great meaſure of reaſon; they were wiſe, ſenſible, ſober, learned men, yet devils, and the ſpirit of reaſon in them was the devil that tempted Chriſt, & perſecuted him, and killed him that was the juſt One, even the Savior of the world, of the elect Seed, ſo that the ſpirit of reaſon in man is the devil the Scriptures condemn, which commits murder for conſcience ſake, or other ways, and is that devil that is to be damned to eternity, *&c.* ſo that the Devil ſo much ſpoken of in Scripture, and condemned by Chriſt, it was ſenſible, wiſe, prudent men, indued with a high pitch of reaſon, and not unreaſonable men, nor mad, frantick, diſtracted men, as people do vainly imagine, as *Fox* and moſt of the Quakers do.

18. *Muggleton* ſaith, it was the Godhead life that ſuffered death.

Fox

Fox calls this darkneſs alſo; *For*, ſaith he, *Chriſt he ſuffered in the fleſh; but he did not die as he was God.*

CHAP. XXIV.

ANSWER.

HEre *Fox* hath diſcovered his Allegorical Cheat, as I have made appear before; *For*, ſaith he in the fourteenth particular of this Book, *the Quakers owns the Son of God who was crucified, and laid in the grave, and roſe again, and ſits at the right hand of God*, yet *Fox* ſaith, *the Godhead life did not die.* Here *Fox* hath manifeſted his great ignorance of life that died; alſo he hath cut himſelf off from having any part or portion in the death of Chriſt, for God and Chriſt is all one undividual, or undivided Eſſence, Perſon, and Subſtance, ſo that when Chriſt died, God died; and when Chriſts blood, or ſoul was poured out unto death, the ſoul of God was poured out unto death alſo, Chriſt being God and Man.

For no man can truly ſay Chriſt was God and Man, except he were God as well as Man; for if there be another God beſides Chriſt, or above Chriſt, then Chriſt is not God as well as man, as people do vainly imagine. Now we read that Chriſt poured out his ſoul unto death, and will any dare to ſay that the ſoul of Chriſt was not the ſoul of God? it is high blaſphemy to affirm the contrary; beſides it cuts a man off from all benefit of the death of Chriſt, for no blood but the blood of a God can ſpeak peace to the ſoul of man, therefore it is *the blood of Chriſt ſpeaketh better things than the blood of Abel*, becauſe *Abel* was but a faithful man.

But Chriſt was God as well as man, yet this Godhead life did die, and quickened again by its own power, which *Abels* life could not do, being but a man. But what ſhould I talk to Quakers of theſe things, for they do not believe that any ſouls die, no not their own, they all ſlip away, and leave the body to ſuffer; ſo *Fox* ſaith Chriſt ſuffered in the fleſh, but his ſoul did not die, but ſlipt out of his body; for he doth not own that Chriſts ſoul died, neither as he was God, nor as he was man. But this is opened more large concerning the Godhead life dying, in *The Interpretation of the whole Book of the Revelation.*

But what think you, *Fox*, did *Cain* kill the ſoul or life of *Abel*, or

no? or did he onely drive his ſoul or ſpirit out of his body? Surely if *Cain* had not killed *Abels* ſoul, his blood would never have cryed for vengeance in Gods ears, and in his own conſcience as it did, if his life had not been killed.

What do you think, *Fox*, that *Judas* did by his ſoul when he hang'd himſelf? did he onely hang the body that his ſoul might ſlip away, and leave his body to ſuffer? What, do you think the ſufferings that all Quakers of late, and others have undergone in impriſonment and baniſhment, ſome have died by reaſon of thoſe ſufferings, but you Quakers do believe it was nothing but their bodies that ſuffered, their ſouls ſuffered nothing, they ſlipt out of their bodies, and went ſome where, you know not where.

So your perſecutors did you no great hurt, onely turned your ſouls out of your bodies before the time, as a Landlord doth a bad Tenant, turns him out of his houſe for not paying his Rent, he never kills him: So the Quakers ſouls are never killed, they are only ſeparated from the body, ſo that there is no great harm done by the perſecutors, they do but onely ſeparate ſoul and body one from the other, they do not kill life in the Quakers, for life cannot die; the body indeed may ſuffer, but life cannot die.

This is *Fox* the Quakers faith, and all Quakers elſe that I have talked with, and were not the Quakers blinded and hardned, they would be aſhamed to own ſuch a Principle; for all true Believers are aſhamed of the Quakers faith in this point, nay, men that are meer moral men that have no light but the dictates of nature, do know by experience, that the ſpirit and ſoul of man doth die, for nothing can be capable of pain but life, nor nothing can be capable to die but life, yet theſe blinde Quakers cannot believe that life can die, as aforeſaid.

19. Page 21. *Muggleton* ſaith, God the King of Heaven is not in this world at all.

Fox calls this Lies alſo; *For*, ſaith he, *thou doſt confeſs that Chriſt is God*; *and* John ſaith, *he was in the world, but the world knew him not.* Alſo *Fox* ſaith, *the true Prophet ſaith he fills heaven and earth: but*, ſaith *Fox*, *the falſe prophet ſaith God the King of Heaven is not in this world at all.*

CHAP.

CHAP. XXV.

ANSWER.

THat saying of mine is truth, That God the King of Heaven is not in this world at all, not in his Person and Essence, or Substance, as is clearly opened in *The Neck of the Quakers broken*, which whosoever doth read that Book may see every one of those sayings of mine more clearly opened than in this Treatise; yet *George Fox* calls them all lies, and darkness, and such like, though what I have written in that Book is as true as any Writings of the Prophets or Apostles, and are of as great Authority, and will prove as true in the end as theirs.

But to give the Reader a little light to see the gross darkness of this *Fox* and his subtilty: *Fox* brings the words of *John*, and saith, *Christ was in the world, but the world knew him not.* Minde! Did I ever deny in all my Writings that Christ never was in the world? I always in all my Writings justified more than any man living, that Christ the onely God was in this world in the state of mortality, which the Apostles did witness unto; therefore it is that *John* saith, *Christ was in the world, but the world knew him not*, which doth imply that Christ was not in the world in his person at that time when *John* writ those words; if he had, *John* would have said, Christ is now in the world, but the world knows him not.

So that it is clear to those that know the Scriptures, that Christ the onely God was not in this world at all in the Apostles time: he was in the world before he suffered death, and the world knew him not; but after he was ascended he hath not been in this world never since, and this *John* and the rest of the Apostles knew very well, and they preached this Christ that was in the world, but the world knew him not, therefore they persecuted him, and slew him, and would slay him again if he were in this world now, so *John* knew well enough, therefore he testified that Christ was in the world in his own person, but the wicked world put him to death, because they knew him not; but he is not in the world now, for he is ascended: for *John* knew if Christ had been in the world in his person at that time, they would have done unto him as they did before; and because Christ was not in the world in his person in

the Apoſtles time, therefore the world perſecuted them, and put them to death for witneſſing that Chriſt was in the world, and they with wicked hands had ſlain the Lord of Life, even Chriſt Jeſus, the onely God, the King of Heaven.

So that *John* and I am both of one minde, and of one faith, that though Chriſt the only God and King of Heaven, was in this world before he ſuffered death, this *John* the Apoſtle and I both do believe and know, but ſince Chriſt roſe from the dead and aſcended up to heaven, *John* and I do believe and know, that Chriſt the only God and King of heaven is not in this world at all in his perſon and eſſence, yet *Fox* calls this Lies: But the Reader may ſee if he hath any light, who it is that lies, *Fox* or I.

Alſo he ſaith, *The true Prophet ſaith, God the King of Heaven fills heaven and earth; but*, ſaith he, *the falſe prophet ſaith, God the King of Heaven is not in this world at all.*

It is a ſmall thing to be called a falſe prophet by the Seed of the Serpent, eſpecially by a damned devil; for I know *Fox* would have ſaid ſo by thoſe prophets he calls true, had he lived in that time, and this *John* and Chriſt he ſo much talks of, would have been counted all falſe: a falſe Chriſt, a falſe Witneſs, what will any Quaker believe that to be a Chriſt, a Savior that comes in likeneſs of man, nay, is a man, ſin excepted? No, no, we will have a Chriſt that is a Spirit, that may creep into our ſpirits when he will, and whip out again when we commit ſin, and diſpleaſe his Spirit, ſuch a Chriſt we own that hath never a body of his own, but is all Spirit, that fills every Quakers body with his Spirit, and heaven and earth alſo. What, will you perſwade us to believe that Chriſt is a man, Chriſt is God, and admits of no form, ſo thou *John* art a falſe witneſs, to perſwade us to believe in a man to be Chriſt, or God the Savior of the world; this I know would *Fox* and the reſt of the Quakers have ſaid by thoſe he calls now true prophets they being dead, and by Chriſt and the Apoſtles, as he doth by me.

For when they were alive on earth as I am now, they were counted by the ſeed of the Serpent, ſuch as *Fox* is, Blaſphemers, Deceivers, Liers, and ſuch like, but now who ſo zealous for the dead letter of the Prophets, and Apoſtles, as the ſeed of the Serpent are, but when they were alive, they were hated and perſecuted for ſpeaking that which the ſeed of the Serpent doth now honor; ſo

is it with me now I am alive, I am hated and perſecuted by the ſeed of the Serpent, as well by Quakers as others, for my doctrine and commiſſion now while I am alive; but when I am dead many of the ſeed of the Serpent in the next generation ſhall have reſpect unto my Writings, and ſhall ſay, had we lived in thoſe days that *Fox* and other Quakers lived in, we would never have blaſphemed and ſpoken evil of ſo pure a truth as *Fox* the Quaker hath done, to incur eternal damnation upon our own heads, as *Fox* the Quaker their father hath done: theſe things will come to paſs, as it hath done in the other two Commiſſions, namely the Law & the Goſpel.

Page 22. *Muggleton* ſaith, the Quakers hearken to the light within, but they deſpiſe the body and perſon of Chriſt without them, and ſo they are Antichriſt.

20. To this *Fox* ſaith, *Here are more Lies of the falſe prophet; for,* ſaith he, *Chriſt that died at* Jeruſalem *his perſon we own without us, who is manifeſt within us, the light of Chriſt Jeſus, by which we have ſeen of his glory, and ſpeak in his perſon.* And *Fox* ſaith, *Solomons Books in the Bible are good Scripture, though* Muggleton *ſaith they be not Scripture, he being not in the ſpirit of* Solomon *that gave them forth.*

CHAP. XXVI.

ANSWER.

HEre *Fox* hath ſhewed his Allegorical Juggle, who dares not deny the perſon of Chriſt without them, not in plain terms, becauſe the Scriptures are ſo full to prove Chriſt a perſon, and it is the Faith of all Chriſtendom, as we call it; but any man that hath any true light in him, may ſee that *Fox* is a meer Juggler to deceive the ſimple and ignorant, whoſe doctrine makes the people more dark in their mindes, than they were by nature.

For, ſaith *Fox, we Quakers own the perſon of Chriſt without us, who is manifeſt within us.* There is ſuch a great ſtir with Gods Meſſengers to part Chriſts perſon or body from the Quakers, and their bodies from him, that Chriſts body might ſtand ſingle of it ſelf, and the Quakers bodies might ſtand ſingle of themſelves, at a diſtance from Chriſts body; but the Quakers will either get into Chriſts body, or elſe Chriſt muſt get into the Quakers bodies, ſo that no man can tell how to part them one from another, but I know death will part them: And Chriſt will ſay to *Fox* and other Quakers,

Quakers, Depart from me you workers of iniquity, you pretended that you were my Saints, and that I was in you, and you in me, but I know you not; neither did I send you to preach, for I never was in you by my Spirit to assist you in your preaching; you should have let preaching and praying in my name alone, for you have done more hurt than good, in that your doctrine hath blinded the eyes of many people, and have led them as sheep to the slaughter, and hath caused many to suffer extreamly in this life, even to the loss of their natural life, besides the punishment hereafter.

For you should have hearkened to my chosen Witnesses and Prophets, who can declare the true Christ God and man in one single person, in the form of a man, with the right devil, his form and nature; but your non-knowledge of the right devil is the cause of your gross darkness in the knowledge of the true Christ.

What are you Quakers the better for your Christ within you? he yields you no true peace: and what are you the better for being in Christ? for the true Christ denies you, and will not be in you by his Spirit, neither will he suffer you to be in him, because you and a great part of you Quakers are of the reprobate Seed, which have no part nor portion in the true Christ; for you are, and the Quakers people, but the devil transformed into the likeness of an Angel of light, because you are something more precise in your life as to outward appearance, but your preciseness is very much broken and withered of late years; your darkness and ignorance is discovered by the light of this Commission of the Spirit; for you are not like the people you were formerly, neither doth your Witchcraft-fits catch any now as it did heretofore. Your Witchcraft-fits can hardly be produced now of late not in any, I marvel how you Quakers can have Christs person manifest in you, and how you can speak in his person!

Let the Reader mind the Quakers Cheat, they own Christs person without them, yet this person of Christ without them is manifest within them. See the deceit of this *Fox!* I have read of Christ manifest in his Saints and Apostles, by his Spirit or Seed of Faith, but I never read that Christs person, flesh and bone was ever manifest within any man, that was alwayes without man, and will be without man for ever, distinct of himself.

Also *Fox* saith, *the Quakers speak in Christs person.* Here is another

Allegorical

Allegorical ſpeech without any diſtinction: I have heard that an Ambaſſador hath repreſented the perſon of a King, and his ſpeech by vertue of a Commiſſion from the King is in the Kings ſtead, but the Ambaſſador is not in the Kings perſon, though he repreſents the Kings perſon, the Kings perſon is at a great diſtance from his Meſſenger.

So it is with Chriſts Ambaſſadors, as *Paul* ſaith, *We are Ambaſſadors in Chriſts ſtead, beſeeching you to be reconciled unto Chriſt by our doctrine.* Now *Pauls* perſon, and Chriſts perſon were at a great diſtance one from the other; for Chriſts perſon was in heaven above the ſtars, and *Pauls* perſon was here upon earth, ſo that *Paul* did not ſpeak in the perſon of Chriſt, that being at ſuch a diſtance, as I ſaid before; but *Paul* and the reſt of the Apoſtles by vertue of their Commiſſion given from Chriſt, were Ambaſſadors of him, and ſo ſtood in Chriſts ſtead, but Chriſts perſon was far enough off from them, as a Kings perſon is far off when his Ambaſſador is in a ſtrange Land, who repreſents the Kings perſon, as aforeſaid.

But the Quakers they will get into Chriſts perſon, and ſpeak there, or elſe they will get Chriſts perſon into them, and ſo Chriſt muſt ſpeak there in their perſons; ſo as I ſaid before, the Quakers will not be ſeparated from Chriſt, nor ſuffer him to ſeparate himſelf from them, though I know they never were in union together, neither was Chriſt ever in them that I have damned, nor never will be, neither were they ever in Chriſt, nor never ſhall be.

Neither doth *Fox* own indeed that perſon of Chriſt of fleſh and bone that died at *Jeruſalem*, to be now living in heaven above the ſtars, but *Fox* and the Quakers Chriſt they ſo much talk of, is a meer Allegory without ſubſtance, a Chriſt that may be blown away with the word of a true Prophets mouth, as I ſaid in *The Neck of the Quakers broken.*

Alſo *Fox* ſaith, *Solomons Books are good Scripture*, though I ſay they are not, being not in the ſpirit of *Solomon* that gave them forth.

Here I perceive that *Fox* and the Quakers are got into *Solomons* ſpirit, juſt as they did get into Chriſts perſon. I ſee *Fox* can get into ſpirits as he doth into perſons: but I perceive *Fox* is got into *Solomons* ſpirit, and he blames me becauſe I am not in *Solomons* ſpirit: I do ſeriouſly confeſs that I am not in *Solomons* ſpirit, and I am glad I never was in his ſpirit; for who ever is in *Solomons* ſpirit,

ſpirit, doth not know the true God, nor the right devil, for *Solomon* knew neither of them, though he was a wiſe man in things of nature, but ignorant of ſpiritual and heavenly wiſdom; for *Solomons* wiſdom hath the Ground-work of much luſt of the fleſh and idolatry; for the Ranters practice was grounded upon *Solomons* practice, who knew ſo many women, ſo the Ranters thought they might have the ſame liberty, ſeeing wiſe *Solomons* Writings were owned for Scripture-record; thus they continued many of them in their practice of luſt, till many of them were weary of it, as *Solomon* was when he was old, and then they left off that practice, and turned Quakers, and ſo fell to be the greateſt idolaters of any, as *Solomon* did to his Heatheniſh Wives, drew his heart away from the worſhip of *Moſes*, to worſhip idols.

So is it with thoſe Ranters that are turned Quakers, they are become abſolute Heathen idolaters, for when they were *Puritanes*, ſo called, they were zealous for the letter of the Scriptures, and did practice a good life as near as they could to the letter, but after they fell to the practice of luſt, being encouraged by *Solomons* writings, they left that legal Worſhip and civil practice the Law tied them unto, and followed *Solomons* practice of luſt.

And now they being turned Quakers, are fallen to heathen idolatry, that is to ſay, the Quakers they worſhip an unknown God, a Spirit without a body; they adore a Chriſt within them, and never mindes a body of Chriſt without them at a diſtance; they believe their own ſpirits to be immortal, and cannot die; they believe their ſpirits go to God, or into God again, according to *Solomons* words; they believe Gods Spirit being an infinite Being without a body, and that this infinite bodileſs Spirit taketh all things into it ſelf, and ſo their ſpirits being immortal, they go into God when they die; they will not acknowledge that life or ſoul doth die, but departs out of the body they know not where, notwithſtanding the Scriptures are ſo full to prove the ſoul that ſins ſhall die, and experience ſhews it doth die.

So that the Quakers are become the greateſt ſpiritual idolaters of any, and the greateſt fighters againſt a perſonal God of any; for as *Solomon* did fall to worſhip the heathen womens viſible Images, or Idols, ſo do the Quakers worſhip inviſible Idols, as a Spirit without a body, and that their own ſpirits may ſubſiſt without bodies,

and

and that ſpirits may be capable of happineſs or miſery without bodies, this is the Heathen Philoſophers opinion, they brought into the world that Principle of the Immortality of the Soul, and that Spirits might go to happineſs or miſery without bodies.

And the Quakers hath got the Heathen Principle to a hair, therefore become Heathen Idolaters, as *Solomon* was; for the Scriptures declares another thing. Where doth the Scriptures ſay that God is an Infinite Spirit without a body? The Scripture ſaith, God is infinite, and ſo he is. Alſo the Scripture ſaith, *God is a Spirit, and will be worſhipped in ſpirit and truth:* but it is not ſaid, God is a Spirit without a body: for this I ſay that if a man may worſhip God in ſpirit and truth in this natural body, as the diſciples of Chriſt did in their natural bodies, and as I my ſelf do in my natural body, then of neceſſity it will follow that God hath a ſpiritual body, whereby I may worſhip him, elſe I ſhall worſhip I know not what, as you Quakers do.

And becauſe Gods body is a ſpiritual body, therefore Chriſt ſaid when on earth, *God is a Spirit, and will be worſhipped in ſpirit and truth*; he knowing that body of his that was then a pure natural body, ſhould by his death and riſing again, be made a ſpiritual body, and then all true Believers ſhould worſhip him in ſpirit and truth here in this natural body; and ſo true Believers have worſhipped Chriſt the onely God in ſpirit and truth in the Apoſtles Commiſſion, and ſo do we now worſhip God in ſpirit and truth; for there can be no worſhipping God in ſpirit and truth without a true Preacher ſent of God, as the Apoſtles, *John Reeve*, and my ſelf were: and in this ſenſe God may be ſaid to be a Spirit, becauſe he is a ſpiritual body, and not a bodileſs ſpirit, as you Quakers do vainly imagine; elſe why may not God be worſhipped in ſpirit and truth without a body, as well as God to be a Spirit without a body? You Quakers do not do well, in that you do not turn your ſouls out of your bodies, they being as you conceive immortal, me thinks you might ſometimes let your immortal ſouls ſlip out of your bodies, and go into that Infinite Spirit without a body, and worſhip in ſpirit and truth, and then come into thoſe bodies again; for I ſee you have by your own words got into Chriſts perſon, and you have got into *Solomons* ſpirit, and why can you not get your immortal ſouls into Gods Infinite Spirit without a body?

By this the Reader may see that the Quakers Principle is built upon the Heathen Philosophers, and not upon the faith of the Prophets and Apostles who writ the Scriptures, for Heathen men were the first broachers of the Immortality of the Soul, and of God being an Infinite Spirit without a body, and so the greatest Idolaters; for those that writ the Scriptures never intended any such thing, but altogether the contrary: but the Quakers do cleave to the Heathen principle, as God being a Spirit without a body, and the Immortality of the Soul, and so they become with the Heathen the greatest spiritual Idolaters of any people under the Sun; for I am quite out of *Solomons* spirit indeed, and am glad I never was in it.

21. Page 27. *Muggleton* thou condemnest our Christ and light: and *Muggleton* saith, the Quakers think to have eternal life in the Scriptures.

But, saith *Fox*, *our eternal life is in Christ before Scriptures were*. *And* Fox saith pag. 29. *thou exaltest thy self above Christ, for he is a man*, and saith, *the man Christ Jesus will bruise me to pieces, which is manifest in his people*, meaning the Quakers.

CHAP. XXVII.

ANSWER.

AS for my words, they are more largely opened in *The Quakers Neck broken*; Also this saying of *Fox*, *that the Quakers had eternal life in Christ before Scriptures were*, to this I say, How comes it to pass that Christ hath turned *George Fox* Quaker, and many more of them out of him now the world is? Nay, Christ hath turned them over to be judged and condemned by me to eternal damnation: certainly if *Fox* had eternal life in Christ before Scriptures were, Christ would have revealed it unto me now the Scriptures are in the world; for the Scriptures are given into my hands, and I finde by the Scriptures that *George Fox* and many other Quakers were never in Christ at all, neither before Scriptures were, nor now the Scriptures are in being.

But I finde in the Book of the Scriptures, that *George Fox* and other Quakers were in the Serpent that beguiled *Eve*, and had eternal death in their seed before Scripture were, but it was not visibly known till now; for this I certainly know that you, *Fox*, and many more

more of you came out of the Serpents loins; which was *Cains* father, and you being the children of *Cain*, may be said to be in the Serpent-devil before the Scriptures were: and as sure as *Cain* the father of all the damned shall die an eternal death, so I am certain that you *George Fox*, with many other of your Quakers people shall be eternally damned, deliver your selves from it if you can.

2. *Fox* saith page 29. *That thou exaltest thy self above Christ, for he is a man: and saith, the man Christ Jesus will bruise me to pieces, which is manifest in his people*, meaning the Quakers.

I cannot get *Fox* the Quaker and the man Christ Jesus to part, for whersoever *Fox* doth own Christ Jesus to be a man, then presently this manhood of Christ gets into the quakers bodies, and so Christ is manifest in them. Now I would very fain have Christs manhood by it self, and the Quakers by themselves, but *Fox* will by no means part with Christ that he might be spoken with alone, but Christ being so much manifest in the Quakers bodies, so that no Quaker can finde any Christ to be a man, but what is manifest in their bodies.

And this Christ that is manifest in them, I suppose is he that will bruise me in pieces, but that man Christ Jesus that I believe in, hath given me power to condemn and judge that man Christ Jesus that is manifest in the Quakers people, for I know that Christ Jesus that is manifest in them is nothing else but the seed of Reason the devil that is manifest in them; for I know they have no faith in the true Christ, but the motions of reason working in their mindes, taking occasion by the Law written in their hearts; it doth cleanse them from the outward pollutions of the world, and from the breach of some outward Laws, and this is that Christ they so much talk of within them, and this is that man Christ Jesus manifest within them. This is a true description of the Quakers Christ manifest within them.

CHAP. XXVIII.

THese are the most considerable things for the Reader to take notice of in *George Fox* his Book, so that the Reader may mind the Answer and the Interpretation I have given to those Scriptures which *Fox* the Quaker brings against me; but he leaves the words

of the Scriptures more dark to the Reader than they were in themselves, but I have given the Interpretation of those Scripture words which *Fox* could not do, and what I have written in this Treatise is for the most part left out in *The Neck of the Quakers broken*, because in that Book all these things in which *Fox* doth rail and revile at me in, as he calls it, *An Answer to the Neck of the Quakers broken*; but that Book of mine doth explain the Quakers Principle more plain and clear than this Treatise doth; for he that would have read that Book and *Fox* his Answer to it, would have seen all those things which *Fox* doth alledge against me, more fully answered than he or any other Quaker could have questioned, so that had it not been for the sake of others, and for the Ages to come, there need not have been any further discoveries of the Antichristian spirit of the Quakers concerning their Christ within them, but that Book; As also there is some things in this Treatise for the Information of the Reader, which was never printed before.

There is many other sayings in *Fox* his Pamphlet which doth rail and revile, both against my Commission of the Spirit, and that Sentence I have passed upon many of the Quakers people: As first, *Fox* saith, *He believes that my Sentence will return back upon my self*, as in pag. 6. 2. *Fox* saith, *That those I have cursed are clear over my spirit*, as in pag. 12. 3. *Fox* saith, *Had the Quakers never seen letter of Scripture, or any man, yet*, saith he, *the Quakers could have spoken in the power, and spirit, and in the divine light of Christ, had he never seen letter of Scripture, nor man*, as in pag. 18. 4. *Fox gives glory to his God and Christ within him, who hath*, as he saith, *set him and other Quakers above that Curse and Sentence I have passed upon them*, as in pag. 20. 5. *Fox* blames me for saying God hath made me Judge of the Quakers spiritual estate, *and yet*, saith he, *thou owns thy self to be but a mortal man*. Oh how *Fox* despiseth that a mortal man should be the Quakers Judge of their immortal souls, as they imagine! *for*, saith *Fox*, *the spiritual man judgeth all things*, as in pag. 21. 6. *Fox* blames me for saying that the spirit of reason in man is the devil; and *Fox* seems to justifie the Magistrates that persecuted me, because I say they were reasonable men. And *Fox* further blames me for fleeing from the devils malice, yet he judgeth that if those Magistrates devils had inflicted more corporal punishment upon me than Imprisonment, it had been but reason the devil still; *for*, saith

Fox,

Fox, thou canſt no ſay it was unreaſonableneſs in them, according to thy own ſaying, as in Page 23. 7. *Fox calls me a laying ſpirit*, becauſe I ſay it doth not belong to Chriſt now being in Heaven, to interpret Scripture. *For*, ſaith *Fox*, *doth not the Scripture ſay all ſhall be taught of God, and that he opens, and no man ſhuts? and doth not John ſay, no man was found worthy to open the Book but the Lion of the Tribe of Judah, and was not Chriſt anointed to preach?* as in page 24.

CHAP. XXIX.

ANSWER.

FIrſt, as for that ſentence that I have paſſed upon the Quakers people and others, it is irrevocable, and will be as ſure upon you as if God had ſaid it with his own mouth; for as I ſaid in that book, we are as true Ambaſſadors of Chriſt, as *Moſes*, the Prophets, and Apoſtles were; and if they were ſent of God we are ſent of God; and if there were any power in their Sentence and Judgement to thoſe people in their time, ſo ſure will the Sentence and Judgement of us the Witneſſes of the Spirit be upon you; and as many of the Quakers people as hath, or ſhall fall under it: Neither ſhall that curſe I have paſſed upon you deſpiſing Quakers, return upon my ſelf no more then the curſe of *Moſes* which open'd the ground to ſwallow up wicked rebellous men alive, for deſiring the Prieſts office; So wil it be with you *Fox* the Quaker, in that you have rebell'd againſt the Meſſengers of Chriſt, and ſtrove for to be a Miniſter of Chriſt, when as he never choſe nor ſent you, yet you will proudly contend with thoſe that God hath choſen, anointed, and ſeal'd to declare the higheſt myſteries that ever was declared by man, yet you look upon your ſelf to be better able to preach the Goſpel then we, you who knoweth not the true God, nor what the devil is, nor that your ſoul muſt die, nor any one true principle of Faith, yet you are taken by the people to be a man of knowledge, and ſo you encourage your ſelf to be a Miniſter of Chriſt, and yet knows not what the true Chriſt is, nor where he is, and do you think that Hell ſhall not open its mouth and ſwallow you up alive? Yea, I ſay it will, and you ſhall not eſcape, for I know and ſee it will be ſo, and you ſhall find my words to be true to your eternal pain and ſhame, as *Corah*, *Dathan* and *Abiram* did by *Moſes*.

2. Fox

2. *Fox* saith, those I have curſed are clear over my ſpirit.

CHAP. XXX.

ANSWER.

IT is a marvellous thing that damned men ſhould be over his ſpirit that hath a commiſſion from God, to condemn deſpiſers of the Holy Ghoſt; it is as if a priſoner that is condemned by the Judge for his breach of the Law, ſhould have that curſe he pronounced upon the man over his own head: By *Fox* his conceit the man is in a better caſe then the Judge, for the man may as truely ſay that the ſentence and curſe the Judge hath paſſed upon him is clear over the Judges ſpirit; as if the condemned man were in a better condition then the Judge, yet the one goeth to be hanged, according to the Judges ſentence, and the Judge goeth to his Palace; So is it with you *George Fox*, and many other of you Quakers, you muſt go to the damnation of eternal death, according to my ſentence, and I ſhall enter into everlaſting life that condemned you, ſo that you ſhall never clear your ſelves from that curſe I have paſſed upon you, but it ſhall be over your ſpirits and upon your ſpirits to eternity.

3. *Fox* ſaith, *had the Quakers never ſeen letter of Scripture, or any man, yet,* ſaith he, *the Quakers could have ſpoken in the power, and ſpirit, and in the Divine light of Chriſt.*

CHAP. XXXI.

ANSWER.

HEre *Fox* ſheweth plainly that the Quakers light of Chriſt within them is nothing elſe but the Law written in their hearts, their thoughts accuſing and excuſing, as the Heathen have, the Apoſtle ſpeaks of, and no divine faith of Chriſt at all. Mind! the Scripture ſaith, *by faith we know the world was made, and by faith Abraham offered up his ſon Iſaac, and faith is the evidence of things not ſeen*: and the Apoſtles preached the word of faith, and this I ſay, no heavenly, ſpiritual, or divine light can be truely underſtood but by faith.

And this I ſay further, that the letter of the Scriptures were ſpoken

ſpoken by the word of Faith, and by faithful men; for there is no writings under Heaven that are the ground of Faith, nor doth give ſatisfaction to the mind of man, as to his eternal ſalvation, as the letter of the Scripture doth, if underſtood and believed by man; how could man have known the creation of the world, and how God appeared to *Noah* before and after the Flood? or whether there were any Flood or no, but by faith? Or how can any man know that God appeared to *Abraham*, *Iſaac*, and *Jacob*, and gave them to propheſie ſo many hundred years before of God becomeing fleſh, and that he ſhould ſave men from ſin by his death, even as many as ſhould believe in his name, with great and mighty things that hath been done by the power of faith, which the letter of the Scriptures doth relate which no man could comprehend nor know but thoſe that have faith in the letter of the Scriptures; yet *Fox* the Quaker he could have ſpoken in the power and ſpirit of the Divine light of Chriſt, though the Quakers had never ſeen letter of Scripture nor man. Here the Reader may plainly ſee that the Quakers Chriſt within them, is no other but the Law written in their hearts, as the Heathen had as aforeſaid; their thoughts accuſing and excuſing, this is that Chriſt within them they ſo much talk of, and this is that power and ſpirit, and divine light of Chriſt the Quakers could have ſpoken in, had they never ſeen letter of Scripture, nor man; this is the ſame the Heathen had in them, and this I ſay had the Quakers never ſeen letter of Scripture, nor man that profeſſed the letter of the Scripture, I ſay the Quakers would have talked nor ſpoke no more of a Chriſt within them, then curſed *Cain* and his poſterity did, or the old world that was drowned, or *Sodom*.

Theſe wicked people never ſaw no letter of Scripture, nor man, that had faith not as they knew, yet they had the ſame Chriſt within them as the Quakers have by the Law written in their hearts, and might have ſpoken in the power and ſpirit of the divine light of Chriſt as the Quakers do, had they ſeen the letter of the Scripture and men that believes them, as the Quakers do. So that it may be cleer to thoſe that have the true light of Faith, and of the interpretation of the letter of the Scripture, that the Quakers principle of the light of Chriſt within them, is no other but the light of the Law written in their hearts, as the Heathen had before any Scriptures were written, and by this Law are they judged in themſelves;

and

and this is their Christ within them, and this is that power and spirit, and divine light of Christ they could have spoken in, had they never seen letter of Scripture, nor man that professeth Scripture, and that they do speak now they have seen letter of Scripture, and men that profess it, and believe it, I say is the very same, for the Quakers have no more faith in the true Christ, then if they had never seen letter of Scripture, nor any man that believes them, what they have is meer traditional, even the faith of devils; for the Law written in their hearts is the onely and alone Christ the Quakers have to save them, and this Christ is indeed within them, and will never go out of them, but torment them to eternity.

4. Fox *gives glory to his God and Christ within him, who hath as he saith, set him and other Quakers above that curse and sentence I have passed upon them.*

CHAP. XXXII.

ANSWER.

YOur glory to your God and Christ within you will fail you in the day of trouble, neither will, nor can deliver you from that curse and sentence I have passed upon you, and others of your brethren; neither will you ever be set above it, but shall be kept under it to eternity: flatter your self as much as you can, you shall not be delivered, neither by your Christ within you, nor by the true Christ without you, this I know.

5. Fox *blames me for saying God hath made me Judge of the Quakers spiritual estate, and yet,* saith he, *thou owneſt thy self but a mortal man; For,* saith Fox, *the spiritual man judgeth all things.*

CHAP. XXXIII.

ANSWER.

DId you *Fox* ever see any man condemned to die, either natural death, or eternal death by a spiritual man without a body? are not all men condemned both natural and spiritual by mortal men like themselves? Was not *Moses* a mortal man, did not he condemn and judge many to die? he said but the word, and it was done: and did not *Eliah* call for fire from Heaven and destroy two Captains

Captains and their fifties? with many other ſtrange things he did whereby many were judged by him and killed, yet he was but a mortal man and ſubject to infirmity as mortal men are, as the Scripture ſaith. Again was not *Peter* a mortal men, and was put to death himſelf, yet he judged *Ananias* and *Saphirah* his wife to death, yet a mortal man; ſo is it with every true Prophet and Meſſenger of Chriſt, he hath power to ſet life and death before men, and power to judge and condemne thoſe that rebel againſt his commiſſion, and to juſtifie thoſe that yield obedience unto it; yet all Gods Meſſengers they were mortal men, now theſe mortal men had great power being commiſſionated of God, and they all acted according to the tenor of their commiſſion, and ſome of them deſtroyed life preſently.

And I am ſure if you *Fox* had lived in *Moſes* time, you would have been conſumed by him in the gainſaying of *Corah*, for you would have rebelled againſt *Moſes* & *Aaron*, as you do now againſt *John Reeve* and me: but becauſe my Commiſſion is not to conſume you immediately by a natural deſtruction, you proudly vaunt your ſelf againſt the Commiſſion of the Spirit, thinking you and your Chriſt within you ſhall be able to encounter with me and my Chriſt without me: but I muſt judge according to my Commiſſion of the Spirit, and not as *Moſes* and the Apoſtles did, to deſtroy the natural life immediately, but our commiſſion is with relation to the ſpiritual eſtate of men and women after death, and accordingly we judge, yet but mortal men, and muſt die our ſelves; this power hath God given unto me, and by vertue of this am I made Judge of the Quakers ſpiritual and eternal eſtate, what will become of many of you after death.

And as for that ſaying, *The ſpiritual man judgeth all things*, this is to be minded, that every true Meſſenger and Miniſter of Chriſt may be called a *ſpiritual man*, and he is ſo, becauſe he teacheth ſuch doctrine that doth comfort the ſpirits of ſome, and torment the ſpirits of others, in that it divides between the joynts and the marrow: Alſo thoſe that truly believe, may be called *ſpiritual men*, and can judge the ſpirits of unbelievers, becauſe they know by faith in the doctrine of the true God, that others that have not the ſame faith cannot have that peace as they have; for they know by experience in themſelves when they were unbelievers, they were with-

out God in the world, and so were not able to judge who were happy, and who were not; but being justified by faith in the true God, they have peace with God, and so can discern and judge the spirits of others, by what they were themselves who were some time in darkness, but now in the light of heaven; and who ever hath this true faith in the doctrine of the true God, may be said to be a *spiritual man*, and able to judge all things that is naught in himself, and all the unbelief and despisings of others.

And so he judgeth all things by his faith in the true God, and in the Messenger God hath sent, yet Minister and People are but mortal men, and must die, yet called by the Seed of Faith *the spiritual man that judgeth all things, and is judged of no man.*

Therefore you *Fox* shall never have any spiritual man to judge you to eternal damnation, but me that am but a mortal man, neither shall you see any other God or Judge, but that sentence that I have given upon you in this life, do you see if you can get over it.

6. *Fox* blames me for saying the spirit of reason in man is the devil, and seems to justifie the Magistrates that persecuted me, because I say they were reasonable men. And further he blames me, because I fled from the devils malice; yet *Fox* judgeth that if those Magistrates had inflicted more punishment than Imprisonment upon me, it had bin but reason the devil still; *for*, saith he, *thou canst not say it was unreasonableness in them, according to thy own saying.*

CHAP. XXXIV.

ANSWER.

TO this I do confess, that those Magistrates that persecuted me in *Darby-shire*, and did imprison me in *Darby* Goal, they were reasonable men, and no unreasonableness was found in them; for unreasonable men are not fit to be Mayors, Aldermen, and Constables of Corporation-Towns; and did you ever know unreasonable, or distracted men, to be Ministers of a Parish? Nay, they were all reasonable men that were my enemies, and their reason would have led them to have punished me with a greater corporal punishment than Imprisonment, if the Law could have done it.

Nay, because they were reasonable men, they could not go beyond their own Law, for their malice would have reached unto death, had the Law of the Land reached unto it.

And

And that would have pleaſed you Quakers very well, for I know ſome at that time were ſorry I eſcaped ſo well, and ſo ſoon out of priſon: and I finde by the writings of *Richard Farnſworth* and yours alſo, that you are ſorry in your hearts that I eſcaped without any further puniſhment, as whipping, and the like; and this I ſay further, had reaſon the devil acted in the Magiſtrates and the Prieſt ſo far in puniſhment upon me, as would have ſatisfied the deſire of you Quakers, and their own malice, yet it had been but reaſon the devil ſtill, and it would have been but the malice of the devil executed, and the deſire of the devil ſatisfied.

So that I do juſtifie that my perſecutors were reaſonable men, and did nothing unto me but what reaſon the devil led them unto, and I do expect no other favour from reaſonable men than what their Law will bear them out in: But this I muſt tell you, that when reaſonable men do judge rightly between man and man in things temporal, this is highly eſteemed of by me, and warrantable in the ſight of God; but for reaſonable men to meddle with the conſciences of men that breaketh no temporal Law, this is altogether condemned by me, and of God alſo. But *Farnſworth* and *Fox* the Quakers reviles againſt me, becauſe I fled away from the devils malice. Indeed the firſt time I was in *Darby-ſhire* I did go to *Backwel*, but I did not know there was any await laid for me till afterward: but however, I ſhould have been glad if I could have fled away from the devils malice this ſecond time alſo; but I have opened this more large in *h Neck of the Quakers broken.*

And as for thoſe Magiſtrates devils that perſecuted me, I knew it was reaſon the devil in them: alſo I knew they were urged on by the Prieſt of the Pariſh, for the Prieſt did ride upon the Mayors ſpirit, he being but low in reaſon, and ignorant of the law of reaſon, therefore it was that I paſſed the Sentence of eternal damnation upon none of my enemies in that matter, but upon the Prieſt only. His name is *John Cupp*, I have named him here, becauſe he is bound in that bundle of Tares amongſt the damned ſort, ſo that the Age to come may ſee him recorded amongſt the damned, as *Cain* and *Judas* are in the Scriptures, by good and righteous men.

But I ſee by the writings of you Quakers, that your hearts are ſorry that the Powers of the Nation doth not puniſh me more, yet this I ſhall tell you, that I have more enemies againſt me than any

Quakers whatsoever; for you Quakers need suffer nothing by the Powers of the Nation for your doctrine, for they and you are all one in that: but you out of a voluntary will, will worship and sacrifice your selves in meetings, contrary to the Law made by the Powers of the Nation, when as you have no Authority from God for any such practice, you having no true Ministery no more than the Nation, so you bring persecution upon your own heads through a voluntary, groundless suffering for Christ, when as Christ owns not your meetings, nor the Powers of the Nation owns them not.

Why should you suffer so much for a Lie? I know you will take me for your enemy to speak thus; yet this I say, I always loved the persecuted better than I did the persecuter; for though men suffer for a Lie, yet I thought it was in the innocency of the minde, and I always had compassion upon the afflicted for conscience sake, as I have known some that have lost their lives for conscience sake, which I have been sorry for, though I know they suffered for a meer Lie, as all you Quakers do; for there is none of you doth suffer for truth, yet I say whoever doth persecute you for conscience in meeting and worshipping an unknown God, as you Quakers do, yet I say those men that do persecute you willingly, they will be every man of them damned to eternity; for that which knoweth the true God, and the true Worship, will never persecute any.

Though we know their worship to be false, but men that are false worshippers themselves, will persecute both the false worshippers and the true.; this I do know by experience, in that men have persecuted me onely for going upon the account of a Prophet, but glad would they have been if they could have catcht me under any Law the Powers of the nation had made, but they could not; therfore the Judge said to my Accusers, that Bill of Accusation it did not belong to the Law, so the Judge could not determine no Sentence upon me; likewise the Judge cleared me himself in his own Chamber, likewise I justified the same things I was accused of to the Judges face. The Judge was hot at first, he not knowing I was the man, said to my friend that was with me, *it was not fit such a man as I should live*. With that I asked the Judge why he said so? Do not you read in the writing what you are accused of? I said, I read what I am accused of, but what is it say you, that I am not fit to live? Why, saith the Judge, are you the man? I said Yes. So the

Judge

Judge took the Paper out of my hand, and read the Articles of my Accuſation: what ſay you to this, ſaith he? So one by one he asked me: ſo I anſwered him to every one diſtinct of it ſelf; ſo when the Judge had heard my anſwer, he ſaid it was well, and freed me from going to *Darby* Goal any more.

But this is that I would have the Reader minde, that if I had been taken in a Meeting, as the Quakers are, then the Judge would have had the Law on his ſide; and all other things I was accuſed of, as blaſphemy, and how I had power to damn and to ſave, and that I was one of the two Witneſſes ſpoken of in the *Revelation*, and that their believing the Scriptures now they were damn'd by me, would do them no good; theſe, with ſuch like things, were given in againſt me, I ſay all things would have been ſwallowed up in one meeting, and the Judge would have took up that Law, and would have given Judgement and Sentence upon me, as he did to Baptiſts and Quakers in my ſight, onely for meeting contrary to the Act.

Therefore if you Quakers would forbear meeting, you need not ſuffer for your faith at all, and if you would be ruled by me, or take my adviſe not to meet at all, for I am ſorry that many innocent, harmleſs people ſhould waſte their eſtates, ſuffer Impriſonment, and impoveriſh their health, and ſuffer baniſhment, and ſo bring their lives to an end before their time, for that which is not truth.

For you do but imitate other mens Commiſſion and practice, ſo that you are traditional people as all other Churches are; for if you do not meet contrary to the Law, you need not ſuffer the loſs of a groat for your Faith, nor your Chriſt within you; for the Powers of the Nation are of your minde as to your doctrine, the Pope will agree with you as to that, but all the ſtrife amongſt you is about Diſcipline, this I am very ſenſible of.

Therefore I never rejoyced, nor deſired the ſufferings of the Quakers for their meetings, though I knew they ſuffered for a Lie, yet I always pittied them when they were impriſoned and baniſhed for meeting, though I know they rejoyced at my Impriſonment, and were ſorry there was not worſe puniſhment inflicted upon me; the truth of this is clear by the writings of *Richard Farnſworth* and *George Fox*, and other Quakers that I know, who juſtified the Magiſtrates in what they did unto me, and thinks the Magiſtrates might have puniſhed me worſe if they would; but I know they would

not

not have ſpared me ſo much as they do the Quaker, had they had the Law on their ſide as they have againſt the Quakers. But no more of that here

7. *Fox* calls me a lying ſpirit, becauſe I ſay it doth not belong to Chriſt now being in heaven, to interpret Scripture; *Yet*, ſaith *Fox*, *doth not the Scripture ſay all ſhall be taught of God? and that he opens, and no man ſhuts? And doth not* John *ſay, No man was found worthy to open the Book but the Lion of the Tribe of* Judah? *And was not Chriſt anointed to preach?*

CHAP. XXXV.

ANSWER.

HEre the Reader may ſee the ignorance of *Fox* the Quaker, and all the reſt of them, of the true meaning of the Scriptures; alſo I ſhall make it appear to thoſe that have any true light in them, that the interpretation of Scripture doth not belong unto Chriſt now, nor never did, but it belongs onely unto ſuch men as he ſends, and hath given them the gift, as thus:

Firſt, *Moſes* was a man, and did not he interpret unto his brethren the Iſraelites in *Egypt*, the ſayings of God unto him concerning their deliverance out of that bondage? Did not *Moſes* and *Aaron* interpret, and ſhew ſigns and wonders in *Egypt* of thoſe things God had revealed and made known unto them? Was not theſe men that did this?

2. Was not *Joſeph* a man, that did interpret his own dreams, and the dreams of *Pharaohs* Butler and Baker, and *Pharaohs* own dream? Will you, *Fox*, ſay it was God that did interpret *Pharaohs* dream? was it not *Joſeph* a man like himſelf, therefore promoted to great honor?

3. Was not *Daniel* a man, that did interpret the King of *Babylons* dreams? Did God interpret the Kings dreams, or *Daniel* that was a man? did not thoſe Kings of *Babylon* promote *Daniel* to honor, in that the Spirit of the Holy Gods had given a man ſuch wiſdom and underſtanding to interpret Dreams, Viſions, and hard Sentences? all this was done by a mortal man, and not by God himſelf.

4. Was not the Prophets mortal men, and not God? yet they did interpret to the Kings of *Iſrael* and *Judah*, the councel of the God of *Iſrael* what he would do if they would not forſake their idolatry,

latry, and turn unto the worſhip of the Law of *Moſes*, he would make them deſolate? yet theſe Prophets were but men, and not God. Though *Eliah* did call for fire from heaven, and deſtroyed two Captains and their fifties, and fire to burn up the Sacrifice in the ſight of the people, and deſtroyed four hundred of *Baals* prieſts, and ſhut the heavens that it rained not, yet he was but a man, it was not God himſelf that the King would, or did ſeek after to kill him, it was a man like himſelf.

Alſo *Jeremiah*, when he unfolded and interpreted the Councel of God, that other Prophets had foretold of concerning the deſtruction of *Jeruſalem* to *Zedekiah*? was it God himſelf that did interpret it to the King, or was it *Jeremiah* a mortal man, or no?

So all the Prophets little or much, gave interpretations of the Councel of God concerning *Jeruſalem*, they were all but men, and were not the people of the Jews bound to believe thoſe men whom God ſent, except God would come himſelf? Why then doth the Prophet *Iſaiah* ſay, *Who hath believed our report? or to whom is the arm of the Lord revealed?* His meaning is this, whoſoever doth believe we that are Prophets ſent of God: believe but our report, and you ſhall know the true God, the God of *Iſrael*, and the ſtrength of his arm, to ſave and deliver you from your ſins: but except ye believe our report who are men like your ſelves, the arm of Gods ſaving health will never be revealed unto you, for God will not do it by himſelf, but by us his Meſſengers, who are men, will his arm of ſalvation be revealed unto, if you believe our report.

5. Was not *Philip* a man that did interpret that ſaying in *Iſaiah* the Prophet, which the Eunuch read *Act.* 8. 32. *He was led as a ſheep to the ſlaughter, and like a lamb dumb before the ſhearer, ſo opened he not his mouth.* Here *Philip* ran to the Charret, and asked the Eunuch, *Underſtandeſt thou what thou readeſt?* as verſe 30. mark. Said the Eunuch, *How can I, except ſome man guide me?* Here you may ſee that the Eunuch did not expect that God himſelf ſhould interpret Scripture unto him: but, ſaith he, how ſhall I know the interpretation of Scripture, except ſome man guide me? that is, except ſome man interpret it to me, as the words doth imply; for *Philip* opened theſe ſayings unto him which made the Eunuch to underſtand, and believe, and be baptiſed.

Now will you *Fox* ſay that Chriſt himſelf did interpret this

Scripture

Scripture to the Eunuch, or did it belong to a mortal man? I think you will not be so grosly ignorant, to say that Christ himself went into the Eunuchs Charret, and interpreted those Scriptures to him; Surely if the interpretation of Scripture had belonged onely unto Christ, and not unto man, as *Fox* doth assert, then Christ must have come from heaven, and have went into the Charret in *Philips* stead, because *Philip* was a man, and interpretation of Scripture doth not belong to man, as *Fox* the Quaker saith.

May not any man that hath but the light of sense and reason in his understanding, see the gross darkness of these Quakers, which pretends to be in the cleerest light of all the seven Churches, but to my knowledge the darkest of all in point of doctrine.

And as for that saying of Scripture, *We shall be all taught of God*, it is not meant that God will teach every particular man and woman himself; do you *Fox* believe so? why then do you prattle to the people when you meet, as if you would interpret the meaning of Scripture, and teach the people the knowledge of Christ, for you are but a man? why do not you let Christ teach the people himself, seeing you will have all taught of God, and allow no man to interpret Scripture, nor teach the people? For if you say Christ doth interpret Scripture, and not *Muggleton*, because *Muggleton* is a man, and the interpretation of Scripture you say belongs to Christ, and not to *Muggleton*, for *Muggleton* is but a man, so Quakers are all taught of God, and not by man.

I marvel why there is so many Men-teachers amongst the Quakers, seeing teaching knowledge of heavenly things, and the interpretation of Scripture belongeth to God and Christ, and not to man! If I were of your faith, I would give over teaching and talking of the Scriptures, and leave it to God and Christ to whom it doth, and it would be well for you Speakers of the Quakers, if you had done so before you took upon you to preach Christ within you; you have undertook to teach that which you say God will do, and to interpret Scripture, which you say doth belong unto Christ.

But I see all those people that will be taught of God, and have the Scriptures interpreted unto them by Christ himself, and will not receive the interpretation from man, I say those people are more ignorant and dark in their mindes, than those that are taught by man.

And I am ſure the Quaker s people would have known more truth if they had been taught by man that hath a Commiſſion from God, as *Reeve* and *Muggleton* hath, than they do by all that God ever taught them in their lives.

And the Interpretation of Scripture we have given, if underſtood, would have informed their Judgements more than all the Interpretation of Scripture that Chriſt ever did interpret unto the Quakers people ſince the name of Quakers was put upon them, yet we are but mortal men, and muſt die.

But to clear the ſcruple that may ariſe in mens mindes, becauſe I ſpeak thus, I ſhall ſhew in a few words how men may be ſaid to be taught of God, and how the Interpretation of Scripture may be ſaid to belong unto Chriſt.

Firſt, when God chuſeth any one man, or more, to be his choſen Prophet, Meſſenger, or Miniſter, God doth furniſh ſuch with wiſdom, and underſtanding, and revelation, to declare the minde of God to the people, what God would have the people do, and look how many people, or who ever doth believe this Meſſenger ſent of God, they may be ſaid to be taught of God, and are taught of God.

So likewiſe he that hath the gift of Interpretation of Scripture, as Prophets, Apoſtles, and we the Witneſſes of the Spirit hath, our Interpretation of Scripture may be ſaid to belong unto Chriſt, and that it is the true Interpretation of Chriſt himſelf, becauſe we had our Commiſſion from him to teach the people, and to interpret Scripture to as many as believe us, to their great peace and ſatisfaction of their ſouls: And in this ſenſe people may truely ſay they are all taught of God, and that Chriſt hath given the true interpretation of Scripture by his ſervants the Prophets, Apoſtles, and Witneſſes of the Spirit, to our everlaſting peace and comfort, yet all this is declared by men, yea by mortal men, and not by Chriſt himſelf, as the Quakers do vainly imagine.

6. Alſo *Fox* ſaith, *Chriſt opens and no man ſhuts:* and ſaith, *Doth not* John *ſay, No man was found worthy to open the Book, but the Lion of the Tribe of* Judah? And ſaith, *Was not Chriſt anointed to preach?*

CHAP. XXXVI.

ANSWER.

THis beareth the same sence as the other, whatsoever the Prophets, Apostles and Witnesses of the Spirit doth, it may be said Christ doth it, as the Prophets they preached of Balm in *Gilead*, and of Eye-salve to anoynt the peoples eyes, that they might see what did belong to their peace, and where they might have salve to heal the wound in conscience, which sin had made in their souls, this is called the preaching of Christ by his Prophets.

2. The Apostles had power given them by Christ to open the eyes of the blinde, and to give light unto them that were in darkness, and in the shadow of death, and brought those that believed their doctrine into the light of life eternal. Also they had the Keys of Heaven and of Hell, to bind sin upon the consciences of unbelievers never to be forgiven, and to loose the sins of those that did truely believe their doctrine of Christ; and thus they did open the Book of conscience in the believer, and no man could shut up that conscience which the Apostles doctrine opened; neither could any man open that conscience the Apostles shut up in unbelief: This also is called the preaching of Christ, and opening and shutting the Book of Conscience by Christ, yet this was done by men and not by Christ himself; But in regard they did preach the Gospel by vertue of Authority from Christ, and they were anointed by him to preach the everlasting Gospel, and had power given them to open the Book of Conscience in some, whereby they did believe in Christ, and shut the conscience of others up in unbelief; and thus that saying of the Scripture is fulfilled, that Christ was anoynted to preach the Gospel of glad tidings of salvation; for what his Messengers doth, it is as if he did it himself.

Again, we the Witnesses of the Spirit are anoynted and chosen of Christ to preach the everlasting Gospel, and Christ hath given us power to set life and death before men, and we have power to binde and loose, and to open and shut the Book of Conscience, and no man can shut that conscience we have opened, neither can any man open that conscience we have shut up in darkness as to any spiritual knowledge or true peace: this many can witness on

both

both sides, if they would, but our other writings doth speak more large of this point; so I shall say no more as to this.

Onely this, that this power we the Witnesses of the Spirit have is the power of Christ, as the Prophets and Apostles power was in their time, therefore said to be done by Christ himself.

But I know *Fox* the Quaker is willing to believe that dead Prophets and Apostles were Messengers of Christ, but he doth not believe there is any sent of Christ not alive, but what is within them, but he shall find that we the Witnesses of the Spirit were sent of God, and have as great power given us, as any Prophet or Apostle whatsoever.

And as for that saying of *John*, *Revelation* 5. *That no man in Heaven, nor in Earth, nor under the Earth, was able to open the Book, but the Lion of the Tribe of Judah.* This I would have the Reader to minde, for it is a vain thing to talk to Quakers of interpretation of Scripture by man, that is alive; but *John* that spake these words being dead, the Quakers believe his words, though they know nothing what he meant, nor what that Book was that none could open but Christ.

This let the Reader minde, that there is three Books that are to be opened by Christ, as you may see *Rev.* 20. 20. *And the Books were opened, and another book was opened, which is the Book of Life.*

Now to give the Reader to understand these three Books, the first Book is the Law written in mans heart, this Book are all the Heathen are to be judged by, when it is opened at the great day of the Lord. The second Book is the Conscience of people who hath heard the preaching of Faith in Christ, yet did not believe, when this Book is opened they shall be judged at that great day in themselves, for their unbelief. The third Book is the Book of Life, wherein all true believers Faith is written, and according to their works of faith they are judged, and so according to the works of unbelief, are judged, and according to the works of reason, their thoughts accusing, shall the Heathen be judged according to what is written.

In these Books shall all people be judged both small and great,

Mind and look what judgement Gods Messengers hath given unto men in this life, the same will Christ give when he doth raise them again at the last day, as I have said before, therefore this Book

which no man in Heaven nor in Earth could open, it was the Book of Life, and none was found worthy to open the Book of Life but Christ, he being the Lion of the Tribe of *Judah*. This Book of Life must needs belong to Christ to open, and to no man else; for he is God the first and the last, the beginning and the end of all mankind; but what is this to interpret Scripture? Christ hath given that to man: but I have opened these things more large in *the Interpretation of the whole Book of the Revelation.*

In the last place I shall say something as to the Quakers principle & practice: *Fox* saith in the end of his Pamphlet against me, *that I am judged with the Spirit of Truth; and over me,* saith *Fox, is the true and Faithful witness Christ Jesus the Corner-stone, which will grind me to powder.* Further *Fox* saith, *in Christ is his people, meaning the Quakers, that reign over my head, that can raise and reign over the head of the curser: and Fox* saith, *Edward Bourn whom thou hast curst and damned, who is far above thee and thy Father, in him that redeems out of the curse, and destroys thee and thy Father both.*

I do acknowledge that Christ Jesus the Faithful Witness, the Corner-stone, should grinde me to powder if he doth not own me to be sent of him; if I do curse any without a commission from him, or if I should curse any of the true Christs people, then let that curse be upon my own head, as *Fox* saith.

Also I was always willing that those people that were ingrafted into Christ by Faith, should be above me; for there is no people in Christ but such as are ingrafted into him by faith, which I am sure no Quaker is as in that state, neither can any man be a member of Christ but by the hearing of Faith, *and faith comes by hearing; how can any preach the word of faith except he be sent?* as I am sure no Quaker never was sent of Christ to preach, therefore no Quakers people in Christ.

But that Christ the Quakers people are in, I that am a man hath power over some, I have separated their Christ from them one from the other, and hath shewed them the true Christ to their great satisfaction, and they have bin glad they were rid of the Quakers Christ.

Others again hath bin condemned by me, both them and their Christ, neither would I let them and their Christ part one from another, but torment each other; for this Christ the Quakers hath

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in them, is the Law written in their hearts, and the Christ the Quaker people are in, is the motions of this Law, and sometimes they do well, then the Law is quiet in them, and their Christ giveth peace to them; so I knowing this Christ was born with man, and man born with it, as the Apostle saith, being under the Law then free from grace.

But being born again, we are not under the Law but under Grace, but the Quakers people are under the Law, though not the outward letter, as the people of the Jews were, yet they are under the Law written in their hearts, as the Heathen were before any Law was given; and this is the Quakers Christ within them, and that Christ they are in; so that Christ the only God hath chosen me, and hath given me power over the Quakers Christ within them and themselves also, to keep them together, so that the one shall not part from the other; for though they shall desire that this Christ within them might part from them, but it will not, but torment their souls to eternity; This will be *Fox* the Quakers portion, and many more Quakers besides, and if you *Edward Bourn* and others of the Quakers, whom I have cursed, do get over, or above that curse and sentence I have passed upon you, let your righteousness be what it will, I say then *Cain* shall get above, and over that curse God himself pronounced upon him, and so shall *Judas* get above that curse Christ pronounced upon him.

Furthermore; if you Quakers were not wilfully ignorant and blinde, you might see that this commission of the Spirit given to *John Reeve* and *Muggleton* hath had great power over the Ranters and Quakers, it hath broken the Ranters principle all to pieces, so that none dares hold up an argument to defend it, you quakers also are very much shattered, you are not like the people ye were 16 years ago, this some that had a love for you have seen & confest.

The Ranters when we came out first sixten years ago, were very high in their elevations, in seeing of visions, and going forth as Prophets and Propheteſſes, and stripping themselves naked for signs, as you Quakers have done, I can make it appear in some particulars, that this commission hath had great power over Ranters and Quakers; for the heads of these two were *John Robins* and *John Taney*; *Robins* was the head of all false Christs, false Prophets, Propheteſſes, Shakers, and Quakers, and you quakers are but the

spawn

ſpawn of *John Robins*, and that Chriſt you own within you being a falſe Chriſt, *John Robins* was the head of that principle alſo; his believers had thoſe witchcraft-fits upon them, as you Quakers had very ſtrongly at that time, when *John Robins* was in power; alſo *John Taney* was the head of the Atheiſtical Ranters, & thoſe Ranters were very high in their language, and vile in their practiſe as to oppreſſe one another, deflower Virgins, commit whoredome with mens wives, and counted all the wickedneſs they did to be righteouſneſs, theſe things and much more did thoſe people do, and theſe two heads were in great power when we came firſt out; and the firſt man that was curſed by us after we had power, was *John Robins*, after that divers of his Prophets were curſt, and in two months time after *John Robbins* power fell, and all his Prophets and Propheteſſes fel with him, ſo he and they moultered away like dirt, and none durſt acknowledge any faith in *John Robins*, neither cou'd they attain any Witchcraft-fits any more, ſo that *John Robins*, and his Prophets and people are layd aſide as if they had never been.

Afterwards it came to paſs, that *John Taney* was damned by us, becauſe he would not lay down the Prieſt-hood, and his *Jeruſalem Journey*, he had witchcraft-fits alſo, and would ſhut up himſelf nine days to produce them, but could not after he was curſt, ſo after few years he fell, and all his great matters to nothing, ſo that not one of his hearers can tell what became of him. Likewiſe we did paſſe Sentence on ſeveral of the Ranters Miniſters, as of them themſelves, ſo that they all tumbled down headlong, and could not riſe again to this day.

Now do you *Fox* the Quaker call to minde, and ſee whether this curſe *Reeve* and *Muggleton* hath not been over the Quakers people, nor touched them? there hath a many Quakers been curſt by us, but eſpecially of late years by me; have you your ſelf *Edward Borrows*, *Francis Hougal*, you three were the firſt Quakers *John Reeve* damned? have you three had any witchcraft-fits ſince? have you foamed at the mouth, & ſwollen in your belly with the workings of the ſpirit? and as you think as if you had the Falling-ſickneſs? have you had any new viſion, or new revelation in thoſe witchcraft-fits ſince, yea or nay?

I am ſure it hath great power over you Quakers; and hath put a ſtop

a ſtop to thoſe witchcraft-fits; for I do not hear of any quaker of late that hath any, though they were never curſt by me: this curſe hath run in the line of the heads of the Quakers, ſo that it doth put a ſtop to the whole body; ſo that none of the members can produce a witchcraft-fit; nay, the quakers are bereſt of all revelation now, and Meſſages to the Magiſtrates; they have left off ſtripping themſelves naked, and imitating the Prophets of old.

Do you *Fox* own that practiſe of *Solomon Ecle* the quaker? I perceive by a paſſage in your book you do, becauſe *Iſaiah* did ſo, as a ſign to the Jews, but your Prophet *Solomon Ecle* went in a more ſhameleſs manner, being ſent by the ſpirit of witchcraft, then *Iſaiah* did that was ſent of God; for *Ecle* went ſtark naked, as is reported at *Aldermanbury* Church, and not onely ſo but he was ſhamlefly beſhit, ſo that none could lay hands on him, onely the Coachmans whip gave him a jerk or two: this is he that went with fire upon his head in *Bartholomew-fair*, alſo he ſowed his linings upon the peoples Communion-table to prophane it at *Aldermary* Church; theſe things were very brief formerly with the Ranters and quakers people, they were much for ſigns, though ſome of them were very beaſty ſigns; yet the Ranters and quakers were well pleaſed with them, being moved thereunto by the ſpirit of witchcraft, to imitate Prophets of old in a more ſhameleſs manner.

As I could tell you ſome things of the Ranters practiſe, who would go forth as ſigns: there was one his name was *Nathaniel*, he was the Ranters ſign, yet pretended to be a ſign of the Presbyterian Miniſtery, that as he did ſtink in the noſtrils of people, ſo ſhould they; for he went always beſhit, ſo he was called *Shitten Nat*; he eat his own dung, and ſtank that none would come nigh him; nay miſtreſs *Cook* a Ranter would lye with him in the fields and make cakes of his dung for him to eat, and he did eat his own dung; but whether ſhe did eat any with him, I cannot tell; but it was ſaid ſhe did: now this ſign goeth beyond the Quaker *Solomon Ecle*. Alſo this miſtreſs *Cook* ſhe went to *Weſtminſter* Church to ſhew the Miniſter a ſign, ſhe ſtript her ſelf ſtark naked, and went into the Church; ſo ſome threw a cloak over her to cover her nakedneſs, and ſhe was committed to *Bride-well*, and there ſhe was clothed all in white linnen like the Queen of Heaven; theſe were Ranting ſigns now for you Quakers to imitate; many ſuch things were acted

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by that sort of people; as that *John Thomas* who danced naked before Sir *Richard Brown* as he went to the Church, and being committed by him, was extreamly whipped, and when he had suffered, and was out of prison poysoned himself, *Richard Rusel* the Quakers wife can witness the truth of his nakedness before Sir *Richard Brown*, for she went on one side, and another woman on the other, they were both imprisoned with him; many more of those Ranters came to a sad end, for most of them fell to nothing after their head *John Taney* did fall, and their principle doth stink in the nostrils of all civil people, even as he did that was the true sign to that sort of people, for he stank in the nostrils of all that came neer him, he could not endure himself, nay he killed himself with the wyer of a candlestick, thrust it into his belly, and so died: do you *George Fox* approve of such shitten shameless Prophets, and stinking signs as these? how much difference is there in *Solomon Ecle* his sign being a Quaker, then in the Ranters? are not you Quakers almost ashamed of your Prophets signs? these things hath bin pretty common amongst Quakers heretofore, when the spirit of witchcraft reigned in them; but now the power of witchcraft-fits is subdued by *Reeve* and *Muggletons* commission, neither shall you Quakers whom I have cursed get above, nor over that curse I have passed upon you, for it shall be upon your persons and over the heads of your souls to eternity, and none shall deliver you from it.

Thus much in answer to *George Fox* his printed Pamphlet.

In the lines of this page for Rufsells wife and another woman read Bridget and mr Poole.

By Lodwick Muggleton.

Here

Here followeth the Copy of a LETTER ſent to *SARAH COPPIN*, Quaker.

Sara Coppin,

YOu may remember about fourteen years ago, in the year 1653. that you did ſeem to receive *John Reeve* and *Lodowick Muggleton* as Meſſengers and Prophers of the Lord, or as Witneſſes of the Spirit; and further you did ſhew much kindneſs unto us upon that account, for there could be no other inducement in us at that time to invite any to ſhew kindneſs unto us, but that doctrine declared by us concerning the true God, as our writings did declare, which you did ſeem to own. Alſo you may remember your great zeal you had for us when we were priſoners in *Old-Bridewel*, your zeal carried you out ſo far for us to deliver a Writing of ours unto *Oliver Cromwel*, who was then choſen Lord Protector; this you did your ſelf in zeal and love to this Commiſſion of the Spirit, as we the Witneſſes of the Spirit thought, and I ſuppoſe your ſelf did think what you did in that kinde, it was in ſincerity of heart alſo, and we took it ſo, and had a love for you as to your eternal happineſs; but your faith was not truely grounded, neither upon the doctrine of the true God, nor the Commiſſion of the Spirit, as it is manifeſt ſince. Alſo you may remember one *Joan Biſhop* a maid, that was the occaſion of bringing you acquainted with us, and that you had been very religiouſly given before you met with us, even ſo much that you were almoſt diſtracted about your ſalvation, in that none of the Preachers of the Nation could ſhew you the way to reſt for your ſoul, they having no true reſt themſelves; yet you may remember your receiving us upon that account as Prophets of the Lord, who had put down *John Taney*, *John Robins*, and many others that went as prophets and propheteſſes, and pretended great revelations and viſions from the Lord, and yet knew not what God is: theſe all have been brought down by us the Witneſſes of the Spirit, theſe things you know in part.

Alſo your acquaintance with us, it cured you of that diſtracted condition you were in before you knew us, and you were clothed

in your right minde, and was able to give a ſenſible Anſwer to any that did oppoſe you: but I know you cannot do ſo now you are turned to the Quakers, though you are become a Speaker amongſt them. I know your pride, and ambition of your heart that loveth to be eſteemed of people: what, a Woman-preacher! you think this to be a great glory to you, but the greateſt ſhame that poſſible may be will be the effects of it; for it is not your many ſenſleſs ſpeeches without form or order produced by a witchcraft ſpirit within you, which you call the light of Chriſt; I ſay this you have gloried in will be your endleſs ſhame, for your latter end will be worſe than your beginning, for you are become an abſolute Apoſtate, who hath back-ſlided and fallen from the truth, and turned to the Quakers, the moſt Antichriſtian Principle of all the ſeven Churches, and the greateſt fighters againſt a perſonal God without man, of any, ſo that you are an abſolute Apoſtate, and impoſſible to be renewed by repentance; for you are fallen from truth to a lie, for you are as ſome were in the Apoſtles time, as *Heb.* 3 6. who were enlightened, and had taſted of the good word of God, and the powers of the life to come, that is, they were enlightened by the Commiſſion of the Goſpel committed to them to preach, they taſted that good word of God, even the doctrine of Chriſt, which was life and ſalvation to them that truly believed: But ſeeming believers taſted of this good word of God which the Apoſtles preached and rejoyced in it for a ſeaſon, as *Herod* did; and as for the powers of the life to come, they had peace in their minds and hope of eternal life by the Apoſtles doctrine, ſo long as they ſtood by faith, but when they fell away from that faith they once profeſt, they could not be renewed again by repentance, ſo that all that light and word of God they taſted of, and peace, and hope, which is the powers of the life to come, it all withered and dyed within them, ſo that they were not ſenſible of the light of heaven, nor any goodneſs of Gods word they preacht, nor any peace, or hope they ever found by owning the Apoſtles doctrine; ſo it is with you as it was with thoſe apoſtates that did fall away from the Apoſtles Commiſſion after they had made a profeſſion to own and believe it, and had received many refreſhments in their mindes, and had taſted of the Joys of Heaven, but in that they did fall from it to ſome other opinion, as to the worſhip of the Law, as the *Ga-*

latians

Latians did who were bewitched, as *Paul* ſaith, ſo that their latter end was worſe than their beginning. For before a man joyn with truth, though he doth not believe it for the preſent, yet it is poſſible he may be renewed in his minde, and come afterwards to believe and be ſaved; but if any ſhall profeſs truth, and rejoyce in it for a ſeaſon, and afterwards fall away, it is impoſſible for ſuch an one to be renewed by repentance, as aforeſaid; And this is your condition, for you rejoyced in this Commiſſion of the Spirit for a ſeaſon, and did many good acts for us, which did manifeſt that you had a love for this Declaration of *John Reeve* and my ſelf, and yet afterwards to fall away from the belief of it, and not onely ſo, but to ſpeak evil of us the Witneſſes of the Spirit, In that you ſaid you knew *John Reeve*, and *Lodowick Muggleton* very well, and that we were the greateſt Deceivers that ever was, and that as ſoon as ever you met with Truth, meaning the Quakers, then you forſook us; theſe, with ſuch like words, and more than I mention here, did you ſay, which is clear to me that you are not onely fallen from grace, but you have trampled the blood of the Covenant under foot, and counted it an unholy thing, even that whereby you ſhould have been ſanctified by faith; had you held out to the end, you ſhould have been ſaved by this Commiſſion of the Spirit; for there is no ſalvation under heaven to be found in theſe days, but in the belief of this Commiſſion of the Spirit given of God to *John Reeve* and my ſelf: for our Commiſſion is as true as the Apoſtles Commiſſion was at that time, and we as true Prophets as they were Apoſtles; ſo that whoever ſhall make a profeſſion of this, and fall away afterwards, and ſpeak evil of that they once owned, I ſay they trample the blood of the Covenant under foot now, as they did in the Apoſtles time, and do count that an unholy thing that ſhould have given them the aſſurance of everlaſting life; but it is impoſſible for ſuch to return to the truth again. And this I muſt tell you, a man cannot properly be ſaid to fall away, but when men and women fall from a Commiſſion; for we ſee many people fall oft from one profeſsion of Religion to another, as from Baptiſts to Quakers, and Independents to Baptiſts, and Quakers fall from that Principle to others, and ſome to Atheiſm, yet this is not properly a falling away, becauſe there is no true Prophet or Miniſtery amongſt them all, not in the whole world; ſo that to my knowledge many hath fal-

len from one thing to another, and at laſt have come to be ſaved by this Commiſsion of the Spirit, and have had aſſurance of eternal life in themſelves, notwithſtanding their falling from ſeveral forms of worſhip; but who ever falls from the Commiſsion of God, there can be no return again, neither can they poſsibly be ſaved; therefore thought it convenient to let you know what will be the effects of your fall. I have been in this Commiſsion theſe ſixteen years, and I never knew but four perſons that did fall which ſeemed to own us, your ſelf is one, and a Scotch woman, *Alexander Hails* his wife, ſhe fell to the Quakers as ſoon as we were put in *Newgate*, for indeed ſhe was very poor, and we being in priſon could not ſupply her with loaves no longer, there being but very few that did believe at that time, ſo ſhe did fall to the Quakers and forſook us; for I ſuppoſe the Quakers had more loaves amongſt them, for they were many; for a loaf of bread was the greateſt religion ſhe had in her, for ſhe was for *John Robins* his people ſo long as he could maintain them with the ſtock he got from them, but when that was ſpent, ſhe did fall from him and his people alſo. The third perſon was Miſtreſs *Langley*, the fourth was *John Hide* Bookſeller; theſe all ſeemed to own the doctrine of this Commiſsion of the Spirit, and pleaded much for it, and rejoyced for a ſeaſon in it. This Miſtreſs *Langley* did fall to the Quakers as you have done, but a woful effect did follow upon it, even diſtractedneſs of brain, a waſting of her eſtate, an endeavor to kill her ſelf, a fugitive, and vagabond condition in this world, beſides her damnation hereafter.

Now I have ſhewed you what a dangerous thing it is to fall from commiſſionated men to non-commiſſionated men, and what a dangerous thing it is for men or women to exerciſe the offices of preaching without a Commiſſion from God, or from him whom God ſends; therefore I ſhall ſay theſe words as followeth, I have heard of your being a quaker theſe many years, ſo I let you alone as to that, but of late I hear that you are a Speaker among the Quakers meetings, and that you knew *John Reeve* and my ſelf, and did keep company with us, until you met with Truth, the Quakers principle you call Truth; Alſo you ſaid we were the greateſt Deceivers that ever was; and you ſaid rather than you would return again unto us, you would go to the publick, and hear the Prieſts of the Nation;

Nation; these things I have weighed and considered, first your revolting and back-sliding from that you once rejoyced in: and secondly, in that you have sinned against the holy Ghost, and have contemptuously spoken evil of the Commission of the Spirit, in calling it the greatest Deceit that ever was, in this you have trampled the purest Truth that ever was, under your feet as an unholy thing, and as a scorn; Therefore for these things aforesaid, in obedience to my Commission from God, I do pronounce *Sarah Coppin* Quaker, cursed and damned both in soul and body from the presence of God, elect men, and Angels to eternity, and it will be a marvellous thing if you escape a fugitive and vagabond condition in this life, besides your damnation hereafter; for sins of this nature hath commonly a double curse follow, as it did with Mistress *Langley*: I had no hatred in my heart to you at all in this thing, but in obedience to my Commission I have done this, that you might not go to hell in a sleep, but that you may know what it is to despise the last Messengers of the Spirit of God, and that the Age to come may see and read this Letter, and may fear to do as you have done.

I was informed of some of these things by one *John Clark* a Tanner, *Feb.* 14. 1667.

Written by *Lodowick Muggleton*, one of the two last Prophets and Witnesses of the Spirit, unto the high and mighty God, the Man Christ Jesus in glory.

Another

Another *LETTER* ſent to *RICHARD CHAIR* Quaker, as followeth.

Richard Chair,

I Am informed by one *Francis Newel* that you have reported very baſe lies of me in the temporal; and not only ſo, but you have blaſphemed againſt the Holy Ghoſt, as moſt of you Quakers do, and that without a cauſe, for I do not remember I ever had any diſcourſe with you, nor no dealings with you, neither temporal, nor ſpiritual; neither do I know you if I ſhould ſee you, and it is very like you do not know me if you ſhould ſee me, yet notwithſtanding you have reported that you knew me in *Trinity-lane*, and that I was a very cruel man to my ſervants, and would abuſe my Prentices, and further you will not believe but that I lived in *Half-moon* Court in *Bow-lane*, which things are all falſe; for I never lived in *Half-moon* Court in my life, neither was I ever cruel to my ſervants; cruelty was always contrary to my natural temper, therefore the neighbors that lived by me & in my houſe will ſay, I was one of the patienteſt men to my children and ſervants upon the earth, though none of thoſe neighbors, nor thoſe that lived in my houſe, did love my principle, or Religion, nor my commiſſion they could not abide; neither did any of them believe *John Reeve* nor me, yet as to that you accuſe me of, they will juſtifie it to be falſe. I underſtand you was prentice with Maſter *Farmer* the Smith, I knew your Maſter very well, his ſervants did things for me ſometimes, it may be you being his ſervant you might do it, and I not know you, but you might know me in that regard; but I ſuppoſe you miſtook the man, to ſay I was cruel to my ſervants: it was one *Richard Drew* one of the ſeed of the ſerpent as your ſelf is, that was cruel to his prentices, he would beat and abuſe one boy he had moſt ſadly to my knowledge, for this *Richard Drew* lived in my houſe at that time, when that boy was abuſed, and afterwards this ſaid *Richard Drew* lived in *Half-moon* Court ever ſince till the fire in *London*, and this is about twenty years ago ſince he lived in my houſe, and if this will not ſtop your lying tongue, nor convince you of your lies as to that,

that, you may go on with it ſtill, for your ſlanders are not the firſt, nor the greateſt that hath bin laid upon me by you quakers: but knowing my own innocency, I am never moved at ſuch ſlanders in the temporal; for if one man tells a lye of me, another man, though he be my enemie, yet he will juſtifie the truth on my ſide in things that are moral, for ſuch things are eaſily decided and made manifeſt here in this world, ſo that I am not offended with you for your lies and ſlanders you have reported of me in theſe things as aforeſaid: but I have a greater charge againſt you then this, even the ſin again the Holy Ghoſt, that unpardonable ſin, I can bear with any ſlanders and lies in the temporal, but with blaſphemy againſt the Holy Spirit that ſent me I cannot, nor ſhall not bear with it; for it is reported to me by the party aforeſaid, that you *Richard Chair* hath bin very wrath and angry with me a long time, in ſo much that you have called me a blaſphemer, and the doctrine declared by me blaſphemy, you have called me a Decever, a Lier, theſe things you have done ſeveral times, with many other wicked envious ſpeeches; alſo you have in a ſcoffing manner asked the party aforeſaid, if I did damn folks apace, and lately you asked the ſame party how many *Muggleton* had damned this week? doth not all theſe things ſhew unto me clearly that you are of the ſeed of the Serpent, and of the reprobat ſeed appointed to be damned, and is it not great pitty that ſuch a blaſpheming devil ſhould eſcape the Sentence of damnation ſo long as you have? for you have reigned in your blaſphemy againſt the Holy Spirit that ſent me a great while; but as the ſaying is, when your ſin is at the height then you muſt be damned, juſt as the Judges doe with thieves that have eſcaped hanging ſeveral times, yet the thief continuing ſtill in the ſame practice, the Judge ſaith, you had as good hang this man out of the way, for he will never be better, ſo the man is hanged; and when he is condemned to be hanged his ſins may be ſaid to be at the full, or at the height, ſo is it with you *Richard Chair*, your ſin of blaſphemy againſt the Holy Ghoſt is at the full, for you have committed that ſin very oft, ſo that it is high time to give the ſentence of eternal damnation upon you, for you will never be good; for you being the ſeed of the Serpent you cannot bring forth better fruits then blaſpemy, lies, and ſlanders againſt the Meſſenger of the moſt high God, the man Chriſt Jeſus in glory.

Theſe

These things aforesaid considered, by vertue of my commission from God, I do for these blasphemies against the Holy Ghost I do pronounce *Richard Chair* Quaker cursed and damned both in soul and body from the presence of God, elect men, and Angels, to eternity, and do you now see if you can scoffe this sentence off you again; no it shall cleave as close to you as your skin to your flesh, and you shall know that the most High hath given power unto a mortal man like your self to give sentence of eternal damnation upon you both body and soul; and now you may apply your self to *George Fox* the Quaker, and see if he or the light within you, can deliver you from what I have said; for when I do write an answer to *Fox* his ignorant Pamphlet against me; I shall record you and he, and others in that answer for a company of damned Quakers; for this Sentence of yours shall be recorded to remain from generation to generation, so long as the Sun and Moon indureth.

The Copy of a Letter sent to *Richard Chair* Quaker, a Smith by trade in *Shoreditch*. *Sept.* the 26. 1667.

Written by *Lodwick Muggleton*, one of the two last Prophets and Witnesses of the Spirit unto the high and mighty God the Man Christ Jesus in Glory.

FINIS.

N-782 am

A NEW

TEST

OF THE

CHURCH

OF

ENGLAND'S

LOYALTY.

WITH ALLOWANCE.

LONDON

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